LEVEL ONE

THE

CHRISTIAN ENDEAVOR World

Mr. Jay Stillson Judah, Librarian
Pacific School of Religion Gas Mar 65
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JANUARY, 1965

February Ready-for-YOUth Resources

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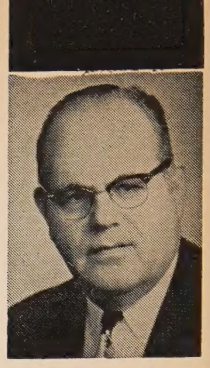
HONORS TO DANIEL A. POLING — EIGHTY YEARS YOUNG



IT DOES COST

BY THE GENERAL SECRETARY

Harold E. Westerhoff

It will be difficult for you to believe this, but when a great national convention met in the Windy City in the summer of 1963, railroads offered delegates from New England total round-trip fares that cost just about the expenses of one day's convention activities today. That's how far we've come economically.

And that ratio of rise has been typical of the cost of ministering in the name of the International Society of Christian Endeavor over more than eighty years. It does cost, but it's a cost with a tremendous yield—boys and girls, young men and women, won to the Lord Jesus Christ and trained in service for Him and His Church.

For nearly a quarter of a century the annual Membership Mobilization has been the heart and core of financing the work of Christian Endeavor International. And it continues to provide nearly half of the needed income, through Annual Members, Sustaining Members, Life Members, Supporting Members in the Cost-For-A-Day Movement, and Society Members. There is a place for all—and a real need.

It does cost, but what does it cost? In 1965 it is estimated that $105,614 will be required to render basic, essential services to societies, unions, and individual Christian Endeavorers. Not much, you say, but still a great deal. And how do we hope to raise it? Here is the story:

Membership Mobilization	$45,300
Other gifts and bequests	11,250
Sales and subscriptions	26,425
Special activities	4,000
The Committee of Fifty	7,365
Special appeals	7,239
Other	4,035
Total for 1965	$105,614

During the Membership Mobilization, January and February, there is a privilege and a responsibility open to you. There is the privilege of identification and investment through your giving. There is a responsibility to keep alive the mission and ministry of Christian Endeavor. Day after day brings new testimony to the ways in which God has wonderfully used Christian Endeavor. It continues to serve.

Money talk is not popular talk in many circles, but it is essential talk. In Ecclesiastes we read that "Money answereth all things." So at this time, as we step over the threshhold into a new year, we engage in money talk with you—and invite you to talk back.

A PRAYER FOR 1965

May the New Year
challenge every Endeavorer
to greater dedication
and increased service
for Christ
and the Church.

Coming Events

January

31-February 7—Christian Endeavor Week 1965

Contact: International Society of Christian Endeavor, 1221 East Broad Street, Columbus, Ohio 43216

February

13—Pacific Regional Conference, Portland, Oregon

Contact: Mrs. Etta V. Berger, 5550 N.W. 185th Avenue, Portland, Oregon 97229

Pray for these Christian Endeavor events!

COVER CLUES

In recognition of Dr. Poling's 80th birthday November 30, leaders presenting this plaque to him in New York are (from left) Arch J. McQuilkin, Dr. Daniel K. Poling, Harold E. Westerhoff, and Dr. Allan J. Blair. More details are on Page 9.

Photo by Harry B. Haddock

THE CHRISTIAN ENDEAVOR World

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Opportunities for individuals as well as societies

earn awards for citizenship

February 15 is deadline for individuals and societies in 1965 Citizenship Awards Program

It is easy for individuals and societies to enter Christian Endeavor's 1965 Citizenship Awards Program.

The first thing to do, according to Rev. Christian A. Tirre, citizenship director of the International Society, is to study carefully the folder *What Is Christian Citizenship?* and select some significant activity which fits into one of the areas of citizenship.

Individuals should then organize for action, complete the activity, and use it as a Christian witness in the community by February 15. Here are some suggestions:

Articles or Editorials on Christian citizenship—in school or community newspapers or other publications; letters to state or national congressmen or representatives

Talks on Christian citizenship—to classes in democracy; to Christian Endeavor societies or similar youth groups; to civic groups

Posters calling attention to some phase of Christian citizenship—freedom of worship; Lord's Day observance; voting

Cartoons or Black and White Photographs on some phase of Christian citizenship—in school or community newspapers or other publications; display at county fair or other prominent location

Societies should organize for action, completing the activity by February 15. Full records will be needed covering objectives, plans, and accomplishments. Suggested projects are:

—Study the dangers of alcohol, tobacco, and narcotics and sponsor a campaign against their use
—Sponsor a campaign against gambling and obscene literature
—Conduct parties and programs for community institutions
—Volunteer your service for the sick, aged, and confined
—Sponsor a campaign to keep the Lord's Day for church and family activities
—Plan a paint-up, fix-up, clean-up campaign for your community
—Encourage Bible reading and attendance at worship in your community
—Expose the evils of Communism through seminars and films
—Conduct a letter-writing campaign for needed legislation
—Place Christian citizenship displays in public buildings and stores

Individuals and societies should then detach the entry form, fill it out carefully, and attach the necessary items.

The final step is the mailing of the entry form and all accompanying materials by first class mail to the citizenship director at the address shown. Each entry must bear a postmark dated no later than February 15.

ENTRY FORM FOR INDIVIDUALS

(Print or type in full)

(Valid only if postmarked by Monday, February 15, 1965, and received by the International Society in Columbus, Ohio, by 9:00 A.M., Friday, February 26, 1965)

Please enter the enclosed material in Christian Endeavor's Citizenship Awards Program.

CATEGORY:___Article___Editorial___Talk___Poster
___Photograph___Cartoon.

(Name in full) (Age)

(Address)

(Name of church of which you are a member)

(Address of church)

(Your office or position in society or church)

Mail this entry form together with a description of how the entry was used as a Christian witness in the community, a black and white photograph of yourself, and the entry (by first-class mail) to:

Citizenship Director
International Society of Christian Endeavor
1221 East Broad Street, Columbus, Ohio 43216

All entries become the property of the International Society of Christian Endeavor. All entrants agree to abide by the decisions of the judges, which are final.

ENTRY FORM FOR SOCIETIES

(Print or type in full)

(Valid only if postmarked by Monday, February 15, 1965, and received by the International Society in Columbus, Ohio, by 9:00 A.M., Friday, February 26, 1965)

Please enter the citizenship activity described in our attached materials in Christian Endeavor's Citizenship Awards Program.

(Name of society or group)

(Name of church)

(Address of church)

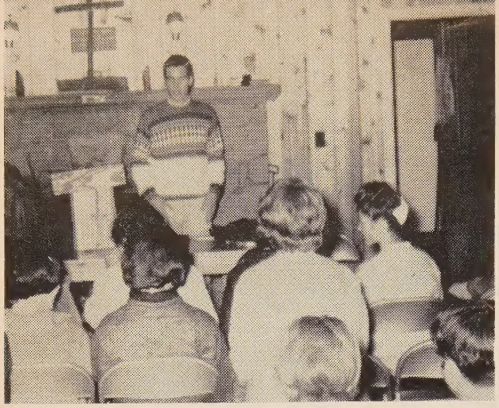
(Name and address of person sending entry)

(Your office or position in society or church)

Mail this entry form together with selected materials which describe the activity—written report, photographs, press clippings, drawings, commendations, etc., (by first-class mail) to:

Citizenship Director
International Society of Christian Endeavor
1221 East Broad Street, Columbus, Ohio 43216

All entries become the property of the International Society of Christian Endeavor. All participating societies or groups agree to abide by the decisions of the judges, which are final.



LEFT — Each youth was given an opportunity to practice Christian leadership by leading the group in songs, prayer, testimonies, or short devotions. RIGHT — Time for fun and fellowship Friday night before the evening service.

SOCIETY MISSIONARY RETREAT

Barbara Gaylord, president of the Senior High Christian Endeavor of Hillsdale Community Church, Portland, Oregon, reports on their retreat for 1964.

An eager group of about 50 Endeavorers and our guests from Lake Oswego youth group traveled by bus to Camp Adams, near Molalla, for our annual Missionary Retreat September 11-13. We truly experienced a time of fellowship, instruction, and inspiration: fellowship with our everyday Christian associates, instruction in mission work which can be accomplished at home and abroad, and inspiration to begin mission work for Christ today.

The speaker for the weekend was Bob Harlow, director of admissions at Cascade College, Portland. In a dynamic message he introduced us to our theme, "Saved to Tell Others," at the Friday evening service. Saturday morning was a time of instruction and discussion in discovering the possibilities of serving Christ not only on the mission field, but also on our school campus and other areas where we have daily contact. Saturday evening was devoted to putting into practice what we had learned. The fireside after the evening service gave each person an opportunity to witness for Christ before going back to everyday life. As we sat outdoors around the fire, we were each moved by God's spirit.

To take time off from our busy everyday activities and get out in God's beautiful country helped us discover a reason and purpose for our lives: *to serve Christ when and where we can today.* How many of us will someday serve in a foreign field we do not know, but each of us is a missionary for Christ *now,* seeking to win our friends to Him.

NEW YORK STATE REGIONAL CONFERENCE

A Report of the Western Regional Conference by Jean Sloane

WYOMING-GENESEE Union Endeavorers register conference delegates.

About two hundred delegates attended this very fine conference October 23-24 at West Middlebury Baptist Church, arranged by Wyoming-Genesee Union.

The conference opened with a song service led by Marvin Sloane and short welcomes by Rev. Elmer Harris and Diana Pope of the host church, Allen Capwell, local union president, and Mildred A. L. Christgau, state union president. Devotions were led by host church youth. Rev. Carlton Harrison, pastor of Laurelton United Presbyterian Church, spoke on the topic, "Be Thou an Example," which was the conference theme. He emphasized that many times our actions speak louder than our words.

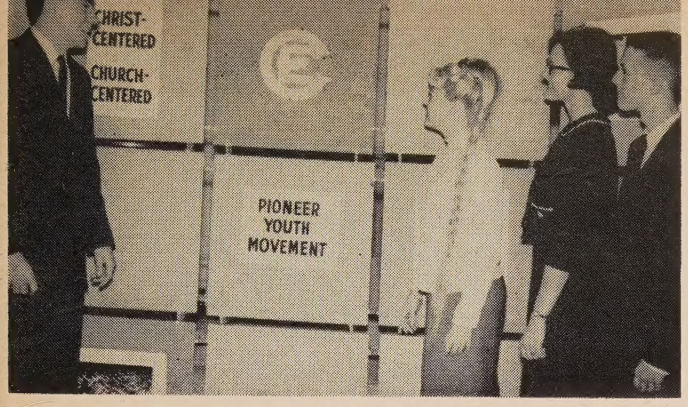
We then had a get-acquainted time where we had refreshments and met our hosts.

Saturday started with a Quiet Hour and devotions led by Monroe-Wayne Union and Rev. Walter Schaeffer of East Bethany United Presbyterian Church. We had three conferences: *Prayer,* led by Rev. Walter Easter, First United Presbyterian Church of Clarence; *The Bible,* led by Rev. Walker Hepler, First Church of Evans, Derby; and *Teen Morals,* led by Rev. Norman Moran, LaGrange Baptist Church.

For the noon luncheon we traveled to East Bethany United Presbyterian Church. Elizabeth Masarech and a panel of delegates presented ideas for a balanced Christian Endeavor program, including different types of meetings, how to organize, how to raise money, how to have fun, and how to recruit new members.

During the afternoon free time delegates were offered a choice of a trip to a local milk products plant or a dairy or a softball game. The closing message was brought by Rev. Carlton Harrison.

LEFT — Erie County Union Endeavorers lead devotions; Alan Stroman, president, is seated at right. BELOW — A trip to a local dairy.



YOUTH DELEGATES admiring a Christian Endeavor exhibit in the lobby of the Southern Hotel during the Executives' Program Council sessions are (from left) David J. Hildreth (Ohio), Carol Lee Nelson (Michigan), Diane R. Gates (New York), and Larry Hanby (Texas).

"A remarkable organization"

A YOUTH MOVEMENT FOR A MODERN AGE

By Rev. F. Rupert Gibson

In July 1966 (July 27-August 1) the World's Christian Endeavor Union will hold its next convention in Belfast, Northern Ireland. It is the first time that the World's Union has met in Ireland where this year the Irish Union is celebrating the 75th anniversary of the foundation of the movement in Ireland.

Already preparations are well ahead for the meetings. The largest hall in the city, the King's Hall (capable of holding many thousands), and the vast Royal Agricultural Society's stadium have been reserved as the venue for the convention.

The Lord Mayor and the City Council of Belfast have agreed to give a reception for overseas delegates in the City Hall. The Prime Minister and the Government have promised to entertain two thousand delegates at a reception at the Parliament Buildings. The Minister of Agriculture has offered a tour of Northern Ireland agriculture for delegates interested in farming and stock breeding. These are but a few of the forward plans being made to welcome visitors from all over the world and to make this Christian Endeavor convention a memorable one.

The last World's Convention held in the British Isles was in London in 1950. His Majesty, King George VI was unable to be present in person but he sent a message of greetings in which he said that Christian Endeavor is "a remarkable movement based upon those principles which make the best kind of citizenship and a movement which believes that the foundation of character is more successfully achieved by training and practice than by preaching. It is that spirit of idealism which the world so surely needs today. Without it a solution to many of its problems cannot be found. Hold fast to that belief, and you will be giving your fellowmen and women the highest service in your power."

These stirring words of King George VI state that Christian Endeavor is "a remarkable movement" and it is indeed very true.

(1) It is remarkable because of the manner of its foundation.

There is not a shadow of doubt that Rev. Francis E. Clark was led by the Holy Spirit when he planned this means of helping his own young people, who so recently had accepted Christ, and devised this way of training them and building them up for useful service for Christ and the Church. His pen was guided by the Holy Spirit when he sat in his study and wrote down the simple words of the first constitution, simple words yet divinely inspired.

When the young minister took his great scheme to the kitchen where his wife was baking cookies for the young people who were to visit their home that night she said they would never face up to such a challenge. Like a wise husband he said nothing but left the paper with his plan on her baking board. There is no doubt that as Mrs. Clark read what was written the Holy Spirit also gave her a vision. The cookies in the oven were forgotten in her excitement but as they burned a great youth movement was born.

(2) Christian Endeavor is remarkable because of its growth.

Mr. and Mrs. Clark never intended it to be anything more than an effort for the young people of their own church. Indeed Mr. Clark called it "the humble effort of a humble pastor." However, so great was the value of it that it quickly became known and adapted by other churches and in many other countries as well as America. Today it is not only the oldest Christian youth movement of its kind in the world, with the exception of the Sunday school, but also the largest. It is a great international, interracial, interdenominational organization with societies in 75 countries. When a young person takes the Christian Endeavor pledge he is joining a worldwide movement with over three million members.

(3) Christian Endeavor is remarkable because of its preservation.

Just as its formation and growth were the work of the Holy Spirit so also its preservation is very definitely a work of that same Spirit of God. Other youth organizations have been born and have passed into oblivion and today are forgotten. Christian Endeavor is still strong, it still continues to meet the needs of young people, and it still serves the Church of Jesus Christ. It is meeting the ever clamant needs of youth in the nineteen sixties every bit as well as it did in the eighteen eighties.

This movement which over the years has trained millions of young people for service each new year goes on sending thousands out into service for Christ in the home, the office, the workshop, the factory, the ministry, the medical profession, the mission field, and every sphere of society.

Christian Endeavor will very soon be one hundred years old but it has been preserved as a vital movement for young people. Few organizations can boast its record or show greater achievements for God. It is a youth movement for a modern age.

(4) Christian Endeavor is remarkable because of its challenge.

At first Mrs. Clark thought that their young people would not face up to such a challenge as her husband suggested. Young people were prepared to do so and still are. Through all the years Christian Endeavor has never lowered its standard; it still presents the same challenge.

With the exception of Communism few ideologies have such a challenge. Communism challenges people to full commitment of their all to the state and it is gaining converts. Christian Endeavor gives a very much greater and higher challenge. It is commitment to Jesus Christ and the abandonment of all in His service. The greatness of this challenge is summed up in the opening sentence of the Christian Endeavor pledge, "Trusting in the Lord Jesus Christ for strength, I promise Him that I will strive to do *whatever* He would like to have me do." What a challenge! It is remarkable, and yet millions of young people have been willing, and still are, to face up to it.

Christian Endeavor goes forward into the future with its eyes beyond the distant horizons, strong in the Lord of Hosts and in His mighty power, an instrument in the hands of the Holy Spirit willing to be used for the extension of Christ's Kingdom.

Truly the history of Christian Endeavor is one of the romances of the Christian Church. It has what His Majesty, King George VI so aptly said, "that spirit of idealism which the world so surely needs today."

Mr. Gibson, who is a past president of the Irish Christian Endeavor Union and of the Christian Endeavor Union of Great Britain and Ireland, is now the superintendent of the Irish Mission of the Presbyterian Church. He is also program committee and local committee chairman for the World's Convention in Belfast, 1966.

OFFICERS for 1965 installed by International Society President Arch J. McQuilkin (right) are (from left) Rev. Ray Zimmerman, Dorothy E. Howes, Rev. James J. Dracup, and Veva C. Steen.

UNION PRESIDENTS participating in the talk-it-over session include (from left) Bruce Vliek, James V. Waddell, Veva C. Steen, Florence Zimmerman, Rev. Howard M. Yohe, John C. Thuss, and Paul Leonard.

HOSTESSES at the Banquet are Headquarters associates (from left) Mrs. Zelda Hughes, Mrs. Artis P. Brown, Patty K. Johnson, Mrs. Eleanor J. Tope, Mrs. Roberta J. Ragland, Mrs. Edith Hugoniot, and Faye E. Stottler.

WITH THE PAINTING of Dr. Earle W. Gates, prepared by artist Sarah Patterson of Derby, New York, are Bishop Clyde W. Meadows (left) and Arch J. McQuilkin.

SEATED at tables for study and note-taking, leaders are ready for Council activities December 3-6.

1964 Executives' Program Council— Annual "Sales Meeting" Feature

Opportunities to share ideas and solutions to problems were the special benefits for over seventy-five Christian Endeavor leaders when they gathered in Columbus, Ohio, December 3-6. They came from all parts of the United States and Canada to participate in the annual sessions of the Executives' Program Council of the International Society.

A highlight of the meetings was the fellowship banquet on Friday night with Arch J. McQuilkin, president of the International Society, bringing the message. Ralph E. Robrahn, associate president, was MC. Decorations carried out a Texas motif, in anticipation of the 48th International Christian Endeavor Convention to be held July 6-10 in Dallas.

A portrait of Dr. Earle W. Gates, president of the International Society 1955-1959, was presented at the close of the banquet. The artist, Mrs. John Patterson of Derby, New York, was unable to be present because of bad weather, but Mrs. Earle W. Gates and all the children participated. Dr. Gates died suddenly August 1, 1963.

The sessions opened Thursday morning with a keynote message by President McQuilkin. Meditations on Friday and Saturday mornings were given by Bishop Clyde W. Meadows, president of the World's Christian Endeavor Union. He based his thoughts on two of the greatest worship passages—Revelation 1:9-18 and Isaiah 6:1-9. Bishop Meadows also reported on Christian Endeavor worldwide during the sessions.

Headquarters associates were hosts at an informal reception on Thursday night at Christian Endeavor headquarters.

While the entire program gave many opportunities for delegates to express ideas, there was a special "sound-off" session on Saturday morning. Saturday afternoon delegates divided into four sections for talk-it-over groups. Reports of this two-hour period were given Saturday evening, before the Christian Endeavor meeting which was led by youth delegates. The closing worship and communion service on Sunday was directed by Rev. Ray Zimmerman, Christian Endeavor director for the United Brethren in Christ Church.

Rev. Christian A. Tirre, educational secretary and citizenship director, was quizmaster for a Council Bowl of Christian Endeavor Knowledge, when two teams were challenged to display knowledge of the movement past and present.

A panel discussion on Christian Endeavor and the denominations was led by Elwood Dunn, Michigan general secretary and extension representative of the International Society.

Harold E. Westerhoff, general secretary of both the International Society and the World's Union, reported on the Pacific Area Conference last summer in Honolulu. He also directed a period of discussion on Membership Mobilization and the financial needs of the movement.

THE BANQUET head table included (from left) Bruce Vliek, Rev. James J. Dracup, Rev. Ray Zimmerman, Mary Moffitt, Arch J. McQuilkin, Ralph E. Robrahn, Bishop Clyde W. Meadows, Dorothy E. Howes, Gordon McMordie, and Larry Hanby.

CHRISTIAN ENDEAVORER'S Council Bowl pits Clark University against Poling Institute. The winners — Poling Institute!

EDUCATIONAL COMMITTEE members forming a panel as recommendations are presented include (from left) Paul F. Hurley, chairman; Timothy J. Kribs, Elwood Dunn, and Rev. Charles W. Barner.

haring and Sound-Off Sessions

Rev. Clair E. Beatty, whose Christian Endeavor society took top award in the 1964 program, urged participation in the 1965 Citizenship Awards Program.

Information about the 1965 Outdoor Poster Program was given by Bruce Vliek, president of the Michigan Union where the program originated. John C. Thuss, Pennsylvania Union president, gave a visual presentation on Christian Endeavor Week 1965, which will be observed January 31-February 7. The editor of THE CHRISTIAN ENDEAVOR WORLD, Phyllis I. Rike, told of editorial and promotion plans.

In spite of injuries in a recent automobile accident, Gordon McMordie, general secretary of the Pennsylvania Union, was able to carry out his duties as chairman. Song leader during the sessions was Rev. James J. Dracup, field secretary of the New Jersey Union. Mrs. Kent D. Maxwell of Indiana was pianist.

During these vital meetings the current plans, materials, and emphases of the movement were presented and many phases of the work were reviewed. Included in the Council membership are denominational youth workers; presidents and employed field, executive, and general secretaries of Christian Endeavor unions; International Society officers; and youth delegates appointed by the unions. The Council carries out its work through four committees—Educational, Children's Work, Youth Work, and Adult Work.

Dorothy E. Howes, executive secretary of the Oregon Union, succeeds Gordon McMordie as Council chairman. Vice-chairmen are Rev. Ray Zimmerman and Rev. James J. Dracup. Secretary is Veva C. Steen, president of the Illinois Union. The new officers were installed by Mr. McQuilkin.

Committees were elected as follows:

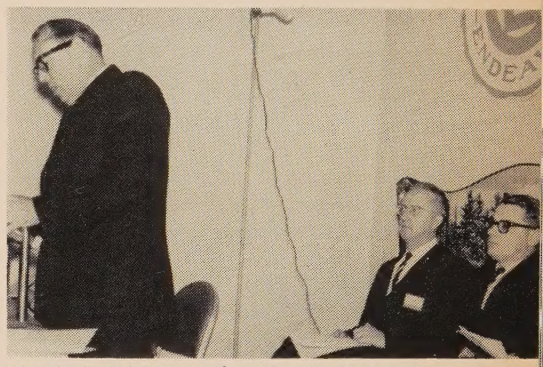
Educational — Paul F. Hurley, chairman; Rev. Walter M. Burkholder, Elwood Dunn, Rev. Carroll M. Felton, Jr., Dorothy E. Howes, Timothy J. Kribs, Rev. Riley Mathias, Mrs. Kent D. Maxwell, and Rev. Harold P. Scanlin.

Children's Work — Mrs. Kent D. Maxwell, chairman; Mrs. Ray Diephuis, Mrs. Warren G. Hoopes, Sr., and Florence Zimmerman.

Youth Work — Elwood Dunn, chairman; Rev. Clair E. Beatty, Rev. Glen Lashley, Rev. Edgar L. Mack, Gordon McMordie, Rev. C. K. Nicholson, Rev. Roger D. Vander Kolk, and Rev. Nathan H. VanderWerf.

Adult Work — Timothy J. Kribs, chairman; Rev. R. P. Carter, and Mrs. Roger D. Vander Kolk.

Dates set for this year's meeting of the Council are December 2-5 in Columbus, Ohio. In 1966 the Council will meet December 1-4.



TAKING PART in the Youth Work Committee presentation are Elwood Dunn, (left) chairman, Rev. Clair E. Beatty, and Rev. Nathan H. VanderWerf (right).

SERVING PUNCH during the intormal reception at Headquarters are (from left) Mrs. Artis P. Brown, Mrs. Roberta J. Ragland, and Mrs. Eleanor J. Tope. Guests shown are Diane R. Gates, Lee Graubner, and David J. Hildreth (right).

TOM RYAN of Station WBNS-TV interviews Bishop Clyde W. Meadows (right) on "Ryan Reports" December 4. Bishop Meadows reported on Christian Endeavor worldwide.

"SILENT NIGHT vs. JINGLE BELLS" was the topic for the Christian Endeavor meeting led by youth delegates under direction of Lee Graubner (left). Others participating are (from left) Larry Rogers, Esther Roberts (hidden), Larry Hanby, Carol L. Nelson, Arthur Davidson, Jr., and David J. Hildreth.

84th Birthday Celebration

Christian Endeavor Week

January 31 - February 7

Theme: *My All for Christ*

It's time to observe Christian Endeavor's birthday! February 2 is the day, with a whole week of activities surrounding this special event.

To help societies and unions plan for a meaningful observance, the International Society has prepared a 1965 Christian Endeavor Week Packet. This includes a manual of information and helps, suggestions for radio and television programs, plans for a "Hidden Treasure" party, and samples of other helpful items. A new two-color bulletin cover emphasizing Christian Endeavor basics is available for special programs. All of these materials, plus a whole host of other items, may be secured through the Publishing Department of the International Society.

Societies and unions are urged to send pictures and reports of birthday activities to THE CHRISTIAN ENDEAVOR WORLD. These will appear in the March and April issues.

TIME for Christian Endeavor Week planning was stressed by John C. Thuss in his presentation on the annual birthday observance during the 1964 Executives' Program Council. Rearranging the letters in "time" to spell "item," he emphasized the various materials in the Christian Endeavor Week Packet, available from Headquarters for 50c.

Register now for 48th International Convention

Dallas, Texas - July 6-10

Endeavorers in North America are looking to "Big D" in the Lone Star State. Youth are excited about the 48th International Christian Endeavor Convention to be held July 6-10 in Dallas.

The Dallas Registration Contest for state and provincial unions begins January 4 and closes June 15. Report dates will be February 15, April 1, May 17, and the final date, June 15.

At each report date the state or provincial union which made the greatest percentage increase toward its minimum goal during that period will receive a cash award of $10. The union making the second greatest percentage increase will receive two free subscriptions (worth a total of $6) to THE CHRISTIAN ENDEAVOR WORLD.

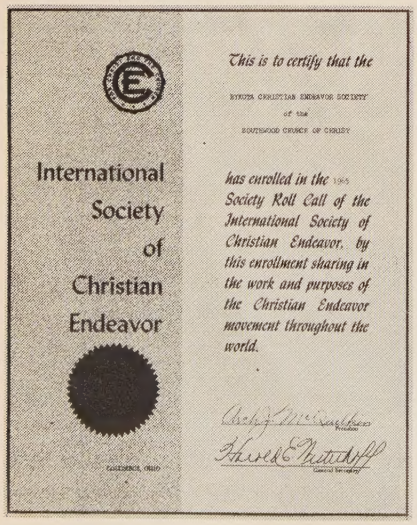
At the close of the contest banners will be awarded to the five unions attaining the highest percentage of their minimum goal. Choice seats in convention sessions and parade positions will be awarded on the basis of standings in the Registration Contest.

The registrar of the winning union will also receive an award—hotel and meal costs at the Statler Hilton Hotel in Dallas during the convention. This includes five nights' lodging (dormitory style rooms, four to a room) Tuesday through Saturday and all meals Wednesday through Saturday, worth a total of $38.

The Dallas Convention Committee has also announced a Registration Awards Program for Texans, with awards for individuals and for churches.

Registration fee for the convention is $5. Registration blanks and Dallas Prayer Reminders are available from Christian Endeavor Headquarters.

ANSWER THE 1965 SOCIETY ROLL CALL


International Society of Christian Endeavor
This is to certify that the
has enrolled in the 1965 Society Roll Call of the International Society of Christian Endeavor, by this enrollment sharing in the work and purposes of the Christian Endeavor movement throughout the world.

All across North America certificates are being received by Christian Endeavor societies, announcing that the society has enrolled in the International Society.

Societies giving $15 receive a blue seal certificate. Red seals are used on certificates to those groups giving $30 while gifts of $50 or more merit a gold seal.

By enrolling in the International Society as a society . . . as well as individual members . . . your group becomes an active part of a worldwide movement.

Any Christian Endeavor society, union, or adult group in the United States, Canada, or Mexico which enrolls in the 1965 Society Roll Call may nominate a young person for the Endeavorer of the Year selection. The form for nomination will be sent to any of these organizations which enroll during December, January, February, or March.

Persons nominated must have passed their 12th birthday but must not have reached their 22nd birthday by February 28. Any persons nominated must be an active member of a Christian Endeavor society. Deadline for entries is April 9.

The first award will be an all expense paid trip (to a maximum of $150) to the 48th International Christian Endeavor Convention, Dallas, July 6-10, plus hotel and meal costs at the fabulous Statler Hilton Hotel for five nights' lodging (dormitory style, four to a room) Tuesday through Saturday and all meals Wednesday through Saturday, plus a free registration worth $5. The next three runners-up will receive free hotel and meals as described above, worth $38, along with the free registration worth $5.

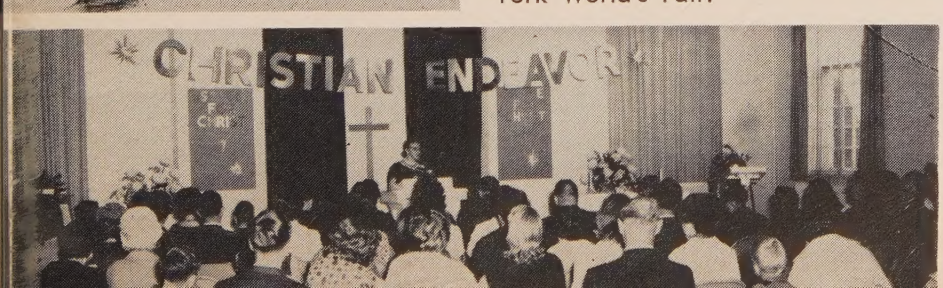
Who will be the 1965 Endeavorer of the Year? Every society and union ought to name someone. It's very simple! Just see that your society or union enrolls in the 1965 Society Roll Call.

NEWS AND VIEWS

JAPANESE Endeavorers participate in service during annual conference of Kinki District Union.

• CHRISTIAN ENDEAVOR is active in New Guinea! The second convention, held in May at Wasua, brought together 150 young people from many villages. Theme for the Bible studies was Romans 1:16. Following a presentation on the theme each morning by Charles Horne, using incidents from Acts, the convention gathered in discussion groups led by 14 Gogodala young people as well as missionaries. The program also included Quiet Time at 6:30 A.M., games in the afternoon, and meetings each evening. A feast was held one afternoon. One delegate closed her report by saying, "God was with us at the Convention."

SPACE FOR CHRIST was the theme for Maryland's annual convention held October 17 at the Brethren Service Center in New Windsor. Attendance this year was double that of 1963. Banquet speaker and Youth Conference leader was Arch J. McQuilkin, International Society president. In photo at left he is shown with Mrs. McQuilkin, Rev. Howard M. Yohe (right), Maryland Union president, and Mrs. Yohe. Mr. Yohe was re-elected for the 1964-65 term of office. (Below) Mrs. Roy Kiser reports on Christian Endeavor Day at the New York World's Fair.



• A PLAQUE on the occasion of his 80th birthday was presented to Dr. Daniel A. Poling in New York City by leaders of the International Society. Dr. Poling is honorary president of the World's Christian Endeavor Union. The plaque expresses appreciation to Dr. Poling in these words, "Friend, confidant, counselor, inspirer, leader—with affection, appreciation, and admiration, for his untiring efforts for Christ and the Church through Christian Endeavor around the world, so wonderfully expressed in his life, his service, his gifts to the movement." At the bottom of the plaque is this scriptural quotation, ". . . always abounding in the work of the Lord . . ."

• WHY WE CHOOSE CHRIST, a helpful book written by Bishop Clyde W. Meadows, president of the World's Union, is available through the International Society Publishing Department at a cost of $2.50.

• FEBRUARY 13 is the date for the Pacific Regional Conference, to be held in Portland, Oregon. Mrs. Etta V. Berger, International Society vice-president for the region, has announced that the program will include state reports, a class on "Better Meetings," worship, information, and inspiration. State and local union officers are especially urged to participate.

THE PRINCIPLES AND MOTTO of Christian Endeavor were used as the theme for this float entered in the Berkeley County (West Virginia) Youth Fair Parade. This was prepared by Endeavorers of Tuscarora Presbyterian Church, who placed a small model of their church at the center of the float. The 1965 West Virginia Convention will be held at this church.

• JAMES R. WESTERHOFF of Hawthorne, New Jersey, International Society vice-president in charge of the Middle Atlantic Region, on October 1 began full-time service as director of Christian education at Roseville Presbyterian Church, Newark. He is also studying at Bloomfield College. He formerly owned a sign painting business.

• CONGRATULATIONS to Mrs. Paul R. Garey of Cameron, president of the West Virginia Union, on the September 26 arrival of a daughter, Misty Lynn.

• JUST RELEASED is the new book *The Lookout (Membership) Committee in Action.* This is the first of a new series of *Action* books, one for each of the five major committees. In addition to instruction for the committee, the book includes pages for making a record of society membership and of attendance and participation. It is available for 60c from the International Society.

An Alternate Topic: Basketball and Life

by Mary Ellen Stevens

Austin, Minnesota

Introduction

Spectators crowd in to see a basketball game, but what of the game of life? Is anyone watching to see how *you* play the game?

The basketball team has those who are cheering for them to win, and on the other hand, those who are pulling just as hard for them to lose. This is true because basketball is a competitive game. But, again, what of life? Does anyone care how *you* play the game?

Many young people answer both of these questions in the negative. If not by a direct statement, they say no by the lives they choose to live. These young people could not be more mistaken! No one lives his life in a complete vacuum. There are always those watching to see what kind of game you're playing. They notice whether you foul out or play a clean game. They notice if perhaps you intentionally throw the ball away or keep hold of the ball and go down-court to score. As in basketball there are those who are pulling for you and those who are hoping you will slip up so they can use your mistakes as an excuse or an alibi for the way they are living.

Talks on the Topic

1. Before the game of basketball or any other game can be played, there has to be a set of rules or a rule book. Without these rules to go by there would be no game, only utter confusion. This is also true in life. We must play by our rule book, which is *the Bible.* If we each try to play according to our own ideas and with man-made doctrine and throw aside our divinely given rule book, we run into nothing but confusion. Jesus said in Matthew 28:18, "All authority has been given unto me." We must accept this authority and live by His rule book.

2. Each basketball team also has a coach. The coach is the man who heads up the team and instructs them in how the game is played. He must know the game well and, at times, he must demonstrate how a play is performed. He gives the lead to his players, or in other words, sets the example. The Christian's coach is *Christ.* He was "tempted in all points like as we," but he overcame these temptations to set an example for us as our coach. We are told to follow Him. Basketball is a team sport. Can the Christian life in any way be considered a team effort? If so, of whom does the team consist? How is Christ the head of this team?

3. The ball is put into play by the referee with the toss for the jump ball. In life, *God* as our referee put the ball into play. "For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life" (John 3:16). In what ways does God act as our referee in life? How can we know what God's judgments and decisions are? How do they compare with the decisions of human referees in fairness?

4. After the jump, the ball must be brought down-court. This is done by following the steps to salvation, which include: Hearing—"Faith cometh by hearing and hearing by the Word of God" (Romans 10:17). Believing—"He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:16). Repentance—"Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit" (Acts 2:38). Confession—"Whosoever therefore shall confess me before men, him will I also confess before my Father which is in heaven" (Matthew 10:32). Baptism—"Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even we also should walk in newness of life" (Romans 6:4).

5. We must not consider this the end of the game. We have only brought the ball down-court. We must still press on toward our goal of eternal life. Victory is not ours by merely bringing the ball down-court, no more than a basketball game can be won without a single basket being scored.

The way from here on out will not be easy. Your opponents in basketball will not merely stand by and let you take a clear shot at the basket. Neither will *Satan,* as your opponent in life, let you progress toward your goal without any interference from him. He will throw many blocks in the way of your forward progress. *(Discuss what some of these blocks could be.)*

6. An infraction of a rule in basketball is called a foul, the penalty for which is one or two free throws or perhaps the opponent's receiving the ball out-of-bounds. An infraction of a rule in life is called *a sin,* and the penalty is far more severe. "For the wages of sin is death, but the gift of God is eternal life" (Romans 6:23). When a player has five fouls he is taken out of the game and a substitute is put in to take his place. The Christian, too, has a substitute in Jesus Christ. When the Christian commits a sin, he need only repent of this sin and go to his Substitute in prayer. He is promised forgiveness. Christ has paid the penalty for him. He need not be taken out of the game, but he is allowed to continue in the game and gain victory in Christ.

Conclusion

The reward for victory for winning is the last thing to be considered. In basketball it is the cheers of the crowd and perhaps a trophy. In life the reward is far greater. We are told of our great reward in John 14:1-3, "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." There could be no greater reward for our labors!

Topics FOR JUNIOR HIGHS

Topic 2 in a Unit: Christian Endeavor Week

Christian Endeavor in Action

(Christian Endeavor Day)

Matthew 5:13-16; John 1:4,5; I John 1:5-7

Publicity and Promotion

Be sure to mention this meeting at your 84th Birthday Banquet. Send out special invitations to parents and union officers to be your guests for the meeting. The Social Committee should be instructed to have brief light refreshments 15 minutes before the meeting is scheduled to start. Badges should be prepared so that everyone may be identified during the social mixing.

The church bulletin should have a spot about your meeting, and announcement in Sunday School is important. If the publicity chairman is on the ball, a follow-up article to the one in last week's paper telling of Christian Endeavor Week events will be written. There are splendid ideas in the Christian Endeavor Week packet for an ambitious group to put on a radio or television program at a local station. This could be a project to report in the Citizenship Awards Program of the International Society. The Society Roll Call contribution to the International Society might be stressed as the offering is taken. Plan to secure copies of the biennial theme chorus "Through Christ I Can" at 25c per dozen or $1.50 per 100. The Lookout Committee might organize a Youth to Youth Visitation program during the week.

Room Arrangement

If displays have been made in the community they should have been dismantled by now and some of these props shown in the meeting room.

Arrange the seating in a semicircle so that all may easily see one another. According to the size of the group, there will need to be more than one row of chairs. Be sure to suggest to those participating in the program that they sit where they can come to the front quickly. The idea is that we are sitting as observers of events past, but also in which we can share.

Goals

This topic should make Junior Highs aware of what Christian Endeavor has done and is doing. The history of Christian Endeavor may be new material to some of those present, and so it should be put in terms that can easily be understood.

The topic should consider:

what Christian Endeavor has done for me;

what Christian Endeavor has done for my church;

what Christian Endeavor has done for my world; and

what Christian Endeavor is doing in my life.

Suggested Program

Get-acquainted and Refreshment Time
Call to Order and Welcome
Pause for Prayer
The Setting for Action—Scripture Texts
Praise to Our God: *Through Christ I Can* (Theme Chorus); *No One Ever Cared for Me Like Jesus; Now I Belong to Jesus; Saved to Tell Others*
Introduction of Guests
Items of Interest (Announcements)
Historical Sketch
Special Number
Brainstorming on the Treme
Four Presentations (see Goals above)
Consecration Service
Dedication Time
Closing Moments
Dismissal to Youth-led Church Service

Program Suggestions

Normally a Christian Endeavor meeting begins with a pre-prayer session. During the refreshments it can be explained to parents or visitors that it is the custom to have a round of sentence prayers. If three or four youth have been asked ahead of time to participate, it will take the embarrassment from newer or shy Christians, and the guests will not wonder who is to take part.

The three Scripture texts (Matthew 5:13-16; John 1:4,5; I John 1:5-7) have to do with light. The leader should be prepared to bring out this aspect, following the reading by three of the Endeavorers. One of the guests could be alerted to do this if you wish, or your pastor or counselor. The musician and song leader need to have the suggestions for music in advance. If the theme chorus is to be used, or another challenging chorus, be sure that the song leader and accompanist have gone over it ahead of time, so that they can make a good introduction. The more familiar songs can then be sung with zest, and before closing the singing the chorus should be sung again to fix it in mind. Perhaps once more it could be sung in the closing time.

Although the refreshment time has served to get names before all present, it is fitting to introduce guests who are to participate so the program can move on smoothly.

Historical Sketch

(This material can readily be taken from *Christian Endeavor Essentials, The Christian Endeavor Story,* or other resources in the Christian Endeavor library. For those unable to gather resource material readily, some very brief facts are herewith presented.)

It was February 2, 1881, in the parsonage of the Williston Congregational Church of Portland, Maine that Francis E. Clark, its pastor, founded the first society. In August of the same year, *The Congregationalist* carried a descriptive article by Pastor Clark on "How One Church Cares for Its Young People." The following October, under the leadership of Charles Perry Mills, the second society was formed in North Congregational Church of Newbury Port, Massa-

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chusetts. In June of 1882 with six recorded societies a convention was held in the Williston Church. The following year Mr. Clark published his first book on Christian Endeavor entitled *Children and the Church.*

At the convention of July 1885 a cooperative organization known as the United Society of Christian Endeavor was formed. The Honorable W. J. Patten of Vermont was the first president. The organization continued under this name until July of 1927, when at a convention it was changed to the International Society of Christian Endeavor. It includes Canada and Mexico as well as the United States. In 1886 a far-reaching decision was made. Dr. Clark resigned as pastor, and became president of the United Society. He continued to give his entire time to the Christian Endeavor movement until his death on May 26, 1927.

Two more important things happened in 1886. A local union was established at New Haven, Connecticut, which paved the way for greatly expanded county and state union work; and a paper to promote the cause was recognized. Two years later, in 1888, Dr. Clark took Christian Endeavor overseas and established unions throughout the world, and even today more than eighty lands are included in the ranks of the movement. The World's Union was formed in 1895. In 1925 in Portland, Oregon, Dr. Daniel A. Poling was named president. Presidents to follow have been Ernest R. Bryan, Earle W. Gates, Clyde W. Meadows, and currently Arch J. McQuilkin.

Today a Christian Endeavorer usually becomes a member by signing a constitution and making a firm pledge beginning with the words "Trusting in the Lord Jesus Christ for strength, I promise Him that I will strive to do whatever He would have me do." Our staff at the International headquarters in Columbus, Ohio, estimates that there are probably three million Endeavorers around the world, with probably about a third of them in the International Society.

Brainstorming Session

Take the word A-C-T-I-O-N. Divide the group into six sections. Let each section take a letter and find as many pertinent words as possible beginning with that letter in the time allotted. Of course, one reporter for each will bring in the findings for all to hear. The words could speak of society organization, people in connection with Christian Endeavor, emphases it makes, etc.

Four Presentations

1. *What Christian Endeavor has done for me.* An older Christian Endeavor from your own church, preferably from the high school or college department, could tell in youth language what it has meant to meet the challenge of Christ, naming the various decisions made as an Endeavorer. A union officer who is well-known could do a good job, but be sure he is one who has come through the ranks and can speak from personal experience.

2. *What Christian Endeavorer has done for my church.* Here may be introduced an older Endeavorer who can trace the history of the work in the church. The emphasis should always be that while there are many wonderful experiences in various conventions, conferences, training rallies, etc., the real heart of the movement is in the local society where youth "learn to do by doing." Be sure to give the one making this presentation a definite time limit, for there are many thrilling moments to recall.

3. *What Christian Endeavor has done for my world.* A pastor, missionary, successful church worker, secretary, or the like can tell of the drawing of the Holy Spirit to make him what he is. The writer, for instance, received Christ as a Junior Endeavorer, held most of the society offices, a few county offices, and then followed the call of the Lord to go into full-time Christian work. Without the challenge of training and the call to leadership he never would have responded and served Christ these twenty-five years.

4. *What Christian Endeavor is doing in my life.* This is the opportunity for everyone who will participate in a testimony.

Since this is the first Sunday of the month, it is well to use the time-honored plan of holding a consecration service in which every member of the society makes some response as his name is read at the roll call. Since not all present will be members, it will be well to waive the roll call and just let the part 4 above be voluntary for all.

The Lookout Committee will do well to check on those participating among the membership so that they can follow up with spiritual concern if there is no response on the part of some. The consecration service should begin with prayer, and one of several ways can introduce it. Since action is the theme, the leader may challenge someone to come and take the baton from his hand, give his testimony, and then pass the baton to another, as in a relay race. Either a verse of Scripture or testimony of God's faithfulness can be given. The song leader should be prepared to introduce a chorus or verse of a song if there is a lag in the response, and the leader can then gently urge others to share. The Book of Philippians has been the basis of daily readings for the week and is full of resolves that the Endeavorers may want to express. Christian testimony is what Christ is doing at the present time.

A circle of fellowship to close the meeting will bind hearts together, as the leader gives thanks for all who have been present. The counselor or pastor may well invite anyone with a new decision to express it with an uplifted head while all heads are bowed. With this note of recognition there can be follow-through by the leader.

This anonymous poem might introduce the consecration portion of the meeting:

All to Jesus now I give,
From this hour for Him to live;
While before His cross I bow,
He doth hear my humble vow.
Far as I at present know,
Every idol is laid low;
And if ought remaineth still,
God shall even this reveal.
Oh what peace now rules within!
Grace to triumph over sin,
Such as once I scarcely thought
Could in human heart be wrought.
Prostrate at Thy feet I fall,
Lord, to Thee for help I call.
May I never more depart,
Love Thee with a constant heart.
Now my duty is to tell
Of this grace unspeakable,
Witnessing to all around
Full salvation I have found.

Follow-up Activities

For these two topics we have searched our hearts and hopefully made new resolves to live for Christ. It might be well to have each member to keep a catalog of how God answers prayer in the month ahead, and at the next consecration service to bring a report of God's faithfulness.

Daily Bible Readings

M. Feb. 1 To Live Is Christ
Philippians 1:1-30
T. Feb. 2 Let Salvation Work Out
Philippians 2:1-13
W. Feb. 3 Honor Christ's Workers
Philippians 2:14-30
T. Feb. 4 This One Thing Philippians 3:1-14
F. Feb. 5 Our Life Is in Heaven
Philippians 3:15-21
S. Feb. 6 Peace Beyond Understanding
Philippians 4:1-23
Sun. Feb. 7—Topic: Christian Endeavor in Action
Matthew 5:13-16; John 1:4,5; I John 1:5-7
(Christian Endeavor Day)

Comments by Rev. Robert Hess of La Habra, California, member of the Board of Trustees of the International Society

Topic 1 in a Unit: Liberty and Justice for All

Liberty and Justice for All

(Race Relations Sunday)

Ephesians 2:14-22

Suggested Program Outline

Pre-Prayer Service
Call to Worship
Scripture: Ephesians 2:14-22
Prayer
Hymns: *Battle Hymn of the Republic; America the Beautiful*
Responsive Reading No. 9
(Christian Endeavor Songs)
Leader's Introduction
Topic Talks
Round-table Discussion
Sponsor's Challenge
Hymn: *Onward, Christian Soldiers*
Benediction

Plannng Ahead

Check your Guide for ACTION, 1964-65, for work which your committees should be doing in the month of February. Pay particular attention to the suggestion for the Executive Committee. If you have not already done this, make a special effort NOW!

Also, begin now to follow the suggestion for the Lookout Committee. Make this a community project and work this program. It will pay great dividends for Christ and the Church.

Publicity

The use of valentines could well tie in with publicity and promotion. Send valentines to all of your friends with an invitation to attend Christian Endeavor with you. You might also use this occasion to sponsor a social event.

Besides the valentines this topic theme lends itself well to a tricky poster arrangement. On the poster may be printed some idea similar to this: *RACE FOR RIGHT, not RACE RIOT.* Be sure to advertise the place and time of your Christian Endeavor meeting.

The Leader Leads

1. Use the idea of St. Valentine's Day. These tokens of love and appreciation go beyond the usual expression between individuals.

2. Check the goals your society made for the year. Have attendance, social activity, projects, etc. gone as you planned? Offer these as a challenge, as you study your attitude toward others.

3. Gather newspaper clippings which show race problems or progress in racial activity. Present these as thought gems for society members.

4. Present the facts of the social issue, but do not be critical of other ideas from various parts of your nation.

5. Pray for understanding of the problems you face.

6. Study other groups from other parts of the world. Try to understand their particular situations and think in terms of their relationship to the Christ you serve.

The Counselor Speaks

After the round-table discussion you, the counselor, will be in a position to challenge the members of the society. If you desire you may use the title and words of the hymn which will follow your challenge. Keep Christ and His Church as your central theme. The movement toward liberty and justice for all is actually a march for Christ and the Church. We should be sure that we bear the banner of principles for which He gave His life.

Our Aims

1. To understand that without Christ in each individual life there can be no liberty and justice.

2. To show the difference between tolerating a person and accepting him as a Christian brother.

3. To offer a way of life beyond political right, and to show that the goals of the Gospel far exceed the goals of government in our society.

4. To understand the problems of various races and their relationship with each other and with God.

Questions for Discussion

1. What are some of the current race problems in North America?
2. What is the basis for these problems?
3. How will a belief in Christ bring the races together in love?
4. How does love of Christ and the Church go beyond the mere idea of liberty and justice?

Topic Talks

Misunderstanding

Many people today do not understand the place of different nations and races in the world. We have come to think of differences in people as social problems and dangers to society. This should not be. We are all children of the King, and those who have accepted Christ are brothers in His kingdom. There is an answer to the problems of race. This answer can be found in the Bible, in the teachings of Christ. The answer lies not in political areas, but in the area of Christian love. It can be found by those who will pray and trust in the principles for which Christ died.

Nations and Races

From the very beginning of history man has been divided by geography, color, and cultural difference. This came first as a result of man's failure to know and understand God and His will. From this failure has grown some of the evil which has been attached to individual and racial difference. Man, in his attempt to solve the problems of race, has caused God's children to segregate themselves and to work against others of the human race.

Scenes from History

All nations and civilizations have had their problems with race and nationality differences. In the early history of Canada the conflict was between the Indians, the French, and the British. In Mexico a similar situation existed between the Aztec Indians and the Spanish. In the United States the situation was multiplied by forces from both the North and South borders, from the old country, and from the American Indians. Later this was multiplied even more by Chinese who came to our West coast and the Negro who was brought into the South. America has rightfully been called the melting pot of the world.

"Give Me Liberty"

On March 23, 1775, Patrick Henry made these words famous. At a meeting of the second Virginia convention at

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Saint John's Church in Richmond, Virginia, Henry said, "I know not what course others may take; but as for me, give me liberty, or give me death!" Just before this he had said, "Is life so dear, or peace so sweet, as to be purchased at the price of chains and slavery? Forbid it, Almighty God!"

It was from men like Patrick Henry that we have our present standard of liberty and justice in the free world. He did not want to be subject to the mother country, England. He wanted to be free from the burdens of a British king. He wanted justice and liberty for the people of America.

The Liberty Bell

The Liberty Bell is an important symbol of liberty and justice in the United States. It was rung on July 8, 1776, four days after the signing of the Declaration of Independence. *(In connection with this turn now and read the Daily Bible Reading for February 10.)* In Leviticus 25:10 you will find these words, "Proclaim liberty throughout all the land unto all the inhabitants thereof." You will also find these words inscribed on the Liberty Bell. It was fitting that the bell, therefore, should ring out the glad tidings of freedom from oppression and slavery.

Courts of Justice

Following the Revolutionary War a system of courts was established in the free world. The highest of these, of course, is the Supreme Court. This was not a pattern of justice which was completely new. The first such record we have is found in the Bible. Moses, at his father-in-law's suggestion, established courts of justice while the chosen people were wandering in the wilderness. It was God's will that such a system should work with people who loved liberty and justice. Our courts are not perfect in all cases, but they are the best which man can devise. If there is a fault in the courts it is not with the system, but with the men who work through them. It is God's will that we all enjoy liberty and justice. If we fail to receive this at the hand of the courts it is not God's fault, but the fault of men who fail to carry out the will of God.

Political Goals

In our nations many things are done in the name of politics. Political goals have been established for the care of mankind. These goals are the products of man. Many men set such goals for selfish and personal reasons. Because of this they fail to meet the needs of the people. Liberty and justice cannot come out of a book or from a can. They cannot be established by one individual or a group of individuals. If there is to be liberty and justice for all, it must be brought about by understanding, love, respect, and the desire to follow God and do His will.

The Christian Ideal

The Christian ideal goes far beyond that of the political or human arena of life. It reaches into the heart of the individual and brings love for all mankind. It goes beyond the goals of those who seek liberty and justice for personal or selfish reasons. The Gospel of our Lord and Saviour Jesus Christ rises to heights beyond the imagination of many of His weak creatures. If all mankind would follow Him completely, there would be no need for courts. He is master of liberty and justice. He is the symbol of all that is good.

Tolerance

This is a good word for the modern man. What does it really mean? The dictionary says to tolerate is "to allow or permit, without preventing." In relation to liberty and justice we would permit it, we would not prevent it. On the other hand, to follow this definition, we would do nothing to encourage or bring about liberty or justice. This seems to be our modern position. We tolerate a person or persons. We will allow liberty and justice, if we do not suffer any ill effects or inconvenience. This is the political aspect. This is the human aspect. This is the height of earthly expectation, of social desire. We want liberty and justice. We want to see liberty and justice. We are willing to give liberty and justice. This, however, is only a part of the desire and will of God for His people.

Love and Respect

As political goals are contrasted with Christian ideals, so is tolerance contrasted with love and respect. It is one thing to allow liberty and justice. It is still another to work for the cause of Christ and the Church, with liberty and justice as the outgrowth of our labors. He who follows Christ will accept others, regardless of race or color. In acceptance he will give love, respect, mercy, and forgiveness. He will forgive wrongs to himself and act as peacemaker among others who might differ. This is the principle of Christian love. This is the seed of respect. This is the key to all good in the world.

Sectional Problems

No one can deny that we have sectional problems in race relations today. These have existed in various degrees and at various times in our past history. They need not, however, be a serious threat to our Christian way of life. The principles of Christ are bigger than any problem which might exist.

The greatest need is for understanding of others and a desire to be pleasing to God. His Word has the answer. Each of us as individuals must search for the Christian ideals rather than political or selfish interests. We must press forward in love and respect over and beyond the modern interpretation of tolerance. We must replace the idea of permitting justice and liberty with the Christian principle of forgiveness.

Love in Action

Talk is not enough. Mere desire is not enough. If we have love for all races, this must be put into practice. It must become an active love. It must go beyond the mere borders and boundaries of sectional difference. It must bridge the gap of color, creed, and nationality. It must go beyond the ordinary goals of man and reach into hearts which have been cleansed by the blood of Christ. Until we can do this, there will always be sectional differences. Until this has been accomplished, there can be no lasting peace. Take an inventory of your life! Is your idea of liberty and justice based on tolerance or on love? Is your relation with others merely a political goal, or is it the outgrowth of a new creature in Christ?

Daily Bible Readings

M. Feb. 8 To Proclaim Liberty Isaiah 61:1-3
T. Feb. 9 Scripture Fulfilled Luke 4:16-21
W. Feb. 10 The Liberty Bell Leviticus 25:8-14
T. Feb. 11 Stand Fast in Liberty Galatians 4:28-5:5
F. Feb. 12 Altogether Just Deuteronomy 16:18-22
S. Feb. 13 Judge the Earth Psalm 82
Sun. Feb. 14—Topic: Liberty and Justice for All Ephesians 2:14-22
(Race Relations Sunday)

Comments by Rev. Clive Cooper, assistant minister of the Cleveland Avenue Baptist Church in Kansas City, Missouri

Hymns listed in program outlines in THE CHRISTIAN ENDEAVOR WORLD have been selected from the new CHRISTIAN ENDEAVOR SONGS. This book, with an attractive orange and black krome-kote cover, contains 138 songs and hymns and 20 responsive Scripture readings for youth meetings. Available from International Society of Christian Endeavor, 1221 East Broad Street, Columbus, Ohio 43216. Price: 60c each, $6 per dozen, $48 per hundred.

Topic 2 in a Unit: Liberty and Justice for All

Enjoy Work? Not Me!

Genesis 2:15; Ecclesiastes 5:18-20

Purposes of the Topic

1. To consider the Biblical idea of work.
2. To develop the idea that work is important as a Christian witness.
3. To encourage the members to seek God's will in all of life.
4. To show that work in the society is a responsibility and a joy.
5. To realize that work is not to be a burden.

Suggestions to the Leader

Talk with successful Christian about their vocations. Ask them to tell how they are able to witness to Christ in their work. Record the answers of several different people. Play the tape-recorded interviews before the discussion period.

Prepare a poster to place on the church bulletin board announcing the topic. Use a picture of Christ at the top center part of the poster. Print the topic, the time and the date and place of the meeting. Secure, paste, or cut out pictures showing different types of jobs. Have these pictures surround the picture of Christ and horizontally the wording to form a cross. The poster may be more effective if it is cut in the shape of a cross. Make invitations in smaller crosses to send to new prospective members and absentee members.

Have the Church Activity Committee discuss with the members of each committee the tasks that need to be accomplished in your society. A list of the tasks should be written on the chalkboard and presented as a challenge to close the topic discussion. You may choose the president or the counselor to present the closing challenge.

To the Counselor

Your attitude toward working with the youth will affect their willingness and concern to work. Expect much from the young people and be willing to give much. Be not rude in assignment to the youth group, but earnestly in will unwillingness to serve. Remember a small assignment is important. Be ready to give suggestions to the leader concerning the tasks that should be accomplished. Be sure those adults who will be interviewed in your home for the taping session and for the local Committee prepare refreshments for them. Contact the church guidance counselor for ideas to supplement the topic.

Leader's Introduction

Let's examine our attitudes toward work. Have machines made us satisfied? Why do we work? Our topic will consider the Christian's purpose in life and the place or role of work for the Christian. The world in which we live strongly stresses the idea of "getting something for nothing." The commercials and advertisements urge buyers to get the luxuries now and pay later. Many feel, "Why work for something that can be obtained without any labor?" Work is thought to be dull and a nuisance. How did this attitude become so well ingrained in the world?

A Christian desires his life to be more enjoyable. To follow Christ means to seek God's will for all of life, especially in the realm of one's vocation. Yes, a Christian has more than an occupation; he has a vocation. An occupation is a job that takes up the time of an individual. Many are bored with their jobs because there seems to be no point or purpose to their labors. A Christian will seek to discover the job for which he is best suited. He will seek a vocation. A vocation is a job for which one feels that he is called of God as the place where he can best serve God and his fellow man. You must pray, study the Bible, examine your talents, opportunities, and interests before making the vital decision of your life's work.

Consider the old saying, "If a job is worth doing, it's worth doing well." One does not work for the money alone and enjoy the work. To feel pride in worthwhile work is more rewarding than any other awards. Work is to be purposeful thrown and not purposely avoided. Honesty and quality performance are trademarks of a Christian. Christ is emphasized. He meant for us to [illegible] and [illegible] [illegible] [illegible]

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Often the commandment is used to stress the day of rest, but read the Ten Commandments again. Notice that the command is to work six days. Think of your own time spent in working. The jobs assigned around the home are reluctantly performed. If done willingly and conscientiously in obedience to the will of God, the jobs would require very little of your time.

And what about your school work? Are you really working at the job of achieving as much as you can, or are you building sloppy work habits? The habits of work that you develop now will affect your happiness and success in your life's work. Six days shalt thou work! Work at punctuality. Work at performance. Work at purposefulness. Work unashamedly in obedience to God. The slothful, complaining worker is only cheating himself from the enjoyment of a useful, interesting, and happy life.

Benefits of Work

The psalmist had discovered the joy of work *(read Psalm 128:1,2)*. The wisdom of the Proverbs points out the need for work *(read Proverbs 13:11; 14:23)*. Everyone who labors diligently will feel rewarded by knowing he has accomplished his job, but when money is the only goal, satisfaction is never achieved. As Ecclesiastes 5:12 indicates, money creates problems and work creates a peaceful mind. Why do we labor? Are we concerned only with the length of the vacation, the retirement fund, the salary, the number of working hours, and the fringe benefits? Are these the true concerns that make people happy? Do you work for the weekly allowance and do your homework for the A's that you will receive on your report card? Work does not need outside rewards. The greatest reward is found in the work itself. Try doing an assignment for the purpose of learning or discovering some truth for yourself. Regardless of the grade, you will be satisfied to accomplish the intended goal. Try doing the dishes without being asked to see how well you can make them look. Your reward will be clean, shiny dishes and not an allowance.

Enjoy Your Work

God does not intend for us to think of work with sad faces and reluctant hands. We must discover enjoyment in the routine tasks as well as the exciting variety. This attitude of enjoyment is expressed in Ecclesiastes 2:24, 5:18,19 *(read these verses)*.

Each person will not enjoy the same work. People have different abilities and different interests. Learn about yourself before deciding on a vocation. Check with your school counselor for information about yourself and about requirements for vocations in which you are interested. Do not let your life become boring by toiling where you do not fit. When most of your waking hours demand work, it is foolish to refuse to enjoy life. Enjoyment in work requires that you see a purpose and a need for the work you are doing. Is the work helping anyone else? Will the community be improved by your accomplishment? Above all, is God the guide in your decision? Have you followed His leading into a real vocation? Your vocation must be a means of witnessing to God as you serve Him through your fellow man.

Discussion Questions

1. Are there any jobs that a Christian could not conscientiously accept? Discuss the reasons.
2. How can people enjoy their work?
3. What do the Ten Commandments teach about work?
4. What is wrong with the attitude of doing enough to get by?
5. Why is it important to work at home and at school?

Christian Work

Can a Christian do just any job? What makes work Christian work? These two questions must be answered by each Christian as he considers his vocational choice. In Acts 18:1-4 we read that Paul performed his work as a tentmaker and preached in the synagogue on the Sabbath. This points out some requirements for Christian work. It should not conflict with the worship of God. The work should contribute to the welfare of men and glorify God. The product should be an influence or instrument for good in the world.

The Chief Task

The main task in life is to glorify God *(read 1 Corinthians 10:31)*. The selfish approach to one's work will actually bring failure. The Christian seeks to present Christ and not to gain praise for himself. The job is well done, not for a promotion or a word of praise but to glorify God. The physical or material rewards will come, but they cannot be the motives for Christian work. The chief motivation must be to witness to the salvation found in Jesus Christ, the son of God. Jesus said, "He who finds his life will lose it, and he who loses his life for my sake will find it" (Matthew 10:39 RSV). Work done for selfish gain and purposes will separate a person from concentrating on knowing God, and his life will be a failure. This is illustrated by the story of the rich young ruler (Mark 10:17-22) and by the parable of the rich man who built larger barns to hold his increase (Luke 12:16-21). These workers were most concerned about material wealth and therefore lost eternal life. There are successful Christian workers who have gained life by glorifying God in their total life including their work. Lydia (Acts 16:14,15) was an example of a worker who serves Christ. She led the prayer group in devotional life and was a very successful business woman. Paul, the great preacher and missionary, worked as a tentmaker with his fellow Christians, Aquila and Priscilla *(see Acts 18:1-4)*.

Closing Challenge

We have work to do in our own society. We do not have to wait until we are adults to begin our work for our Lord and Saviour, Jesus Christ. As we signed the Christian Endeavor pledge we promised to do whatsoever He would have us do. Here on the chalkboard *(be sure these are listed)* we have a list of the jobs and tasks that need workers. Consider your abilities and what you will be able to contribute. Look over the list and after the benediction choose the job which you can best fulfill.

Closing Prayer

Our hands we give to Thee;
O Lord, Thy will let us see.
Our life is Thine alone.
We pray, lead us from all wrong.
Give us understanding
As we lift our voice to sing
Of Thy love and praises;
Through work and all its phases
May our joy and gladness ring.
Our work is to Thee, O Lord;
Money and fame cannot afford
The satisfaction and wealth
That comes from giving of self.
Lead us, O God, to know
Thy will as through life we go.
Amen.

Alternate Presentation

Prepare skits with the needs and training of some challenging vocations that the young people may not have already considered. Point out in each role the opportunities for helping others and witnessing to Christ.

For the assigning of the work on the list of jobs to be accomplished, you may write the tasks on slips of paper and permit each member to draw a job from the pile. This would allow some members to gain experience in doing new things.

Daily Bible Readings

M. Feb. 15 Happy Shalt Thou Be Psalm 128
T. Feb. 16 He That Gathereth Proverbs 13:1-11
W. Feb. 17 Rejoice in His Labor Ecclesiastes 5:18-20
T. Feb. 18 What Makes Work Christian? Acts 18:1-5
F. Feb. 19 Our Chief Task in Life I Corinthians 10:31-33
S. Feb. 20 Different Work I Corinthians 12:1-13
Sun. Feb. 21—Topic: Enjoy Work? Not Me! Genesis 2:15; Ecclesiastes 5:18-20

Comments by Mrs. Christian A. Tirre, a guidance counselor at Starling Junior High School in Columbus, Ohio

Topic 1 in a Unit: Home Missions

This unit is presented in connection with the 1964-65 home missions theme being used by 28 denominations, "Spanish Americans." Program materials, biographies, worship resources, filmstrips, maps, plays, and display materials published by Friendship Press are available through local book stores or the International Society of Christian Endeavor. Send for a free folder describing these materials.

Spanish Americans

Luke 10:29-37

For Publicity

From your local travel agent, obtain a package of Old Mexico color folders and use these to prepare a poster. This may be in the shape of a Mexican hat. Print "Meet Our Neighbors" and the time and place of your meeting.

If there is no travel agent where you live, write (2-3 weeks ahead of time) to:
Mexican Government Tourism Department
Paseo De La Reforma 35
Mexico City, Mexico

Our Aims

1. To give practical meaning to the parable of the Good Samaritan.

2. To show Junior Highs how they may be good examples of Christian young people to newcomers in their area.

For the Leader

Wherever you live, teenagers are almost certain to be thrown into contact with newcomers to your state, province, or country. They are the best possible ambassadors of goodwill—or the worst!

This program should have the effect of giving them some understanding of the needs and longings of newcomers, especially those of a different race. Please keep in mind that this topic is part one of a two-topic unit. Don't use up all your ammunition in this first installment. Plan in coordination with next week's program, for a double-barreled approach to the theme.

Preparation

1. Consult your minister or youth pastor concerning a recommendation for the most strategic speaker on the assigned subject. Be sure to state specifically the four points you wish the speaker to emphasize: moral, economic, social, spiritual. Set a definite time, 15 minutes possibly.

2. Collect any Spanish shawls, tapestries, mantillas available and display these to add color.

3. If there is a Spanish congregation in your area, be sure to send a written invitation (in time for the group to plan to be present).

Suggested Program

Pre-Prayer Service
Call to Worship: Mark 16:15
Hymns: *Where Cross the Crowded Ways; In Christ There Is No East or West*
Scripture Reading: Luke 10:29-37
Prayer: By a member of the Missionary Committee
Announcements and Offering
Welcome to Guests
Chorus: *Christ Is the Answer*
"Good Samaritan—Modern Style"
Report on Current Home Missions Supported by Your Church
Special Music: Solo—*No One Ever Cared for Me Like Jesus*
Sentence Prayers
Guest Speaker
Playlet: *If I Were a Spanish American*
Discussion
Hymn: *More Like the Master*
Benediction

"The Good Samaritan—Modern Style"

Check the supply of Bibles to make sure each person has one. Distribute paper and pencils. Ask the group to rewrite the Good Samaritan story (Luke 10:29-37), substituting two local cities for Jerusalem and Jericho. *(Example: New York and Boston, or Hamilton and Toronto.)* Change the Bible characters to make them meaningful. Change such expressions as "raiment" to "clothes."

This may be used as a group activity by dividing into groups according to number present. Allow about 8-10 minutes, then have a few volunteers (or one from each group) present the rewritten, modern "Good Samaritan" story.

Allow some brief discussion on any points of interest that arise because of the different style of writing. Tie this in with the illustration from the Bible *(see below)*. Show from this that the examples Jesus gave by parable bear out His own commands to us who follow Him. Liken the work of the Samaritan to the current Spanish-American responsibility.

Guest Speaker

The leader might introduce the speaker with these words: We're all interested

in newcomers, and there is something especially intriguing about people whose background is different from our own. It's because we don't want them to remain newcomers or to continue to feel that we don't understand them that we have invited ..... to be our guest speaker this evening.

Listen carefully to the four points that will be emphasized. You may want to ask questions about one of them later in the program.

Following the talk, the leader might add such remarks as these: We have certainly learned a number of things about our Spanish-American neighbors. How clear it is, now that we've been shown, that the moral, economic and social are really tied together and that the spiritual is the ultimate answer to every problem. Now we'll let Junior Highs speak for themselves before we discuss what we have learned.

Playlet

The leader may introduce all four participants in *If I Were a Spanish American,* or present them one at a time with the question: "If you were a Spanish American, what would you expect of us?"

First participant:

I would expect you to treat me as you treat each other: to invite me to your church socials and parties and other activities as well as to your Christian Endeavor meetings. I would want you to *include* me, to *welcome* me, not to leave me on the outside of your social life and still expect me to attend your church meetings.

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Second participant:

If I were in the place of one of our Spanish-American Junior Highs, I think I would want you to try to learn a little about my background. I would expect you to realize that we have an old culture, a history of our own, and that we are proud of what we are. I'm quite sure that this would impress me so that I would want to understand more about you, especially about the faith that would make you so understanding and kind.

Third participant:

For one thing, if I were a Spanish American (or a member of any other racial or religious group than our own) I know I would resent anything that made me feel I was a "project." I would appreciate your sharing the Bible with me, but at the same time remembering that "God is no respector of persons."

I would also like to have you give me some Christian literature in my own language so that I might share it with my people.

Fourth participant:

I would expect Christian Endeavorers to live up to their name. I would want you to like me for what I am as a person. I certainly would not appreciate being invited so that I would be one more in your group, so that somebody would get points for inviting me.

Leader:

I'm going to wind up this *If I Were* with a real letter from a Spanish-American church member to her congregation: "There is something marvelous about this church. I don't know if this is true of other churches, but it is certainly true here. You can feel it as you come in for the service. We felt it too when we visited for the first time. Several visits later we decided to join, not only because of the Christian atmosphere that reigned in the church, but because of the *sincerity* and friendliness of *all* the people. We have never been slighted or rebuked in any way. We have felt no antagonism of any kind ever. We have a place in our hearts for every one of the members of this church and a high regard for their capabilities and service unto Christ.

"They knew we are proud to be what we are: Christians and Americans with a double heritage of culture because of our ancestry. We have shown them our love for the Lord and they have responded handsomely. We thank God for this church and for what it represents in the community."

Suggestions for Committees

LOOKOUT COMMITTEE: If a Spanish-American group is invited, prepare individual name tags. Greet each visitor and write his/her name on a tag and personally pin it on the stranger.

MISSIONARY COMMITTEE: Contact your denominational headquarters (your pastor or church secretary will give you the address) and ask for material telling of the current emphasis on home missions for this quarter. Be sure to take care of this in time to bring a report to this meeting.

SOCIAL COMMITTEE: If a visiting group is expected, prepare light refreshments so that a brief social time may follow the meeting. Also arrange seating in your social hall so that each visitor is next to one of your group. This consideration will show your genuine friendliness to your guests as individuals and not strictly as "a group you have invited."

For Discussion

1. In the light of the good Samaritan story, what hinders good relations? Consider thoughtlessness, selfishness, and superiority feelings.

2. Is "getting along" a two-way street? What should the Spanish American do for his part in promoting good relations?

3. What kind of "wounds" hurt the most: physical (as in the parable), or mental, produced by unkindness and lack of consideration?

4. In what ways can we "pour on oil" that will alleviate the suffering of others?

Allow time for discussion. Ask anyone who has had experience with Junior Highs of different background from his/her own to share with the group any incident or situation that might be an example for them to follow. (By all means, if you have guests of a different racial group, allow them to express their opinions and ideas.)

The leader might close the discussion thus: Through this topic we should have gained much more understanding of our responsibility to other than our own national, racial, or religious group.

Next week we want to consider practical ways to do something worthwhile, in the name of Christ, for some group. Be on the alert during the week. Listen and find out if you can uncover some specific need. Bring your ideas and suggestions that will help us all to be "good Samaritans."

Life Problems

1. Glenn had new neighbors, very new, very different. They talked funny. They said "ees" for "is." One day Glenn's mother suggested, "Why don't you invite our new neighbor to go with you to Christian Endeavor? He looks about your age." Glenn gulped. He'd been hoping his mother wouldn't think of something like that. "Take Jose to CE! What would the kids think?"

If you were Glenn, how would you answer your mother?

If Glenn were to bring his Mexican neighbor to your meeting, how would you receive him?

2. Marie asked for help. "You were all so nice to me when I came among you as a perfect stranger. Now I would like to be especially helpful to a newcomer. Just a little 'thank-you' to God. Can you help me think of something I might do?"

What ideas would you pass on to Marie to help her carry out her project?

Illustration from the Bible

Someone you love very dearly is about to leave this world. You listen breathlessly for his last words. You remember them. *(How could you ever forget?)* You determine that as far as lies in your power, you will carry out these last expressed wishes.

The most vital, far-reaching *last words* ever uttered were those of the Lord Jesus Christ Himself, immediately before He ascended to heaven, words that include special reference to people of another race than that of his listeners. ". . . And ye shall be witnesses unto me . . . in *Samaria* . . ."

Race relations between the Jews and their neighbors, the Samaritans, were perpetually tense and strained. Half-Jewish through intermarriage, the Samaritans were despised by the orthodox Jews. Christ commanded that His gospel was for the Samaritans as much as for the Jews. To us He says, "Ye shall be witnesses to *all* races." These were His famous last words.

Daily Bible Readings

M. Feb. 22 Peter Called to Help Acts 10:9-15
T. Feb. 23 Help for the Needy Isaiah 58:6-11
W. Feb. 24 Kindness for the Weak Mark 9:38-41
T. Feb. 25 An Obedient Witness Acts 5:17-32
F. Feb. 26 A Bold Witness Acts 18:7-11
S. Feb. 27 Christian Love I John 3:14-18
Sun. Feb. 28—Topic: Spanish Americans Luke 10:29-37

Comments by Mrs. Ernest A. Lockerbie of Huntington Beach, California, a freelance writer and minister's wife

Topics FOR SENIOR HIGHS AND YOUNG PEOPLE

Designed for YOU

Topic 2 in a Unit: Christian Endeavor Week

Messages from Christian Endeavor Personalities

(Christian Endeavor Day)

Hebrews 11:4-10

Where This Topic Goes

This topic comes on the second Sunday of Christian Endeavor Week. This Sunday will be observed by thousands of young people around the world as Christian Endeavor Day. Many pleasant and profitable activities will have already happened in this week. It is the intent of the topic to increase your knowledge of some great Christian Endeavor leaders and introduce you to some new ones. A movement is measured, at least in part, by the caliber of people it attracts into leadership. Some very talented individuals have dedicated their lives to the cause of Christ through the medium of Christian Endeavor. In this service we are going to meet just a few of them.

How to Get Where This Topic Goes

1. Show excerpts from the lives of Christian Endeavor leaders. You may use the dialogue as presented in this development.
2. The same material could be presented as a radio or television skit.
3. The various persons in the topic could be impersonated by the members of the society. This method could be strengthened by the use of clothing of the period in which each lived.
4. The material could be presented as biographical sketches of the leaders described. Or perhaps you would like to develop your own method of developing and presenting the material in this topic.

Suggestions to the Leader

Start early. May it be said again: s-t-a-r-t e-a-r-l-y! Read through the topic material and determine the manner best suited to develop the topic for your group. Begin early to assign the persons to the parts. Confer with the counselor for more ideas. Send for extra copies of THE CHRISTIAN ENDEAVOR WORLD if you do not have enough. Perhaps a permanent order for more copies would be a good thing.

It is possible that each one could arrange for his own costume if needed. A rehearsal would make the entire program run more smoothly and help get your points across to the others. It will inspire others to know how Christian Endeavor began, grew, and served the Lord.

Put a couple of the young people in costume. Let them appear in Sunday school and at the young people's classes and announce that they will be portraying these people at the Christian Endeavor meeting and invite the young people to attend.

Introduce the topic by giving the Biblical background and identifying the ones taking part in the parade of Christian Endeavor leaders. Be sure to relate the topic to Christian Endeavor Week.

Leader's Introduction

The eleventh chapter of Hebrews has been called the Westminster Abbey of the great faith.

There are brief pictures of four men of faith in the Scripture for our topic. Abel offered an excellent sacrifice to God. Enoch did not see death because he pleased God in the things he had done. Noah believed God when there was no evidence of the coming flood. Through faith he became obedient and built the ark that saved his life and the lives of his family. Abraham trusted God so much that he was willing to go far from his native land and take risks of life and property. He became the example of faith for his children and for even us today.

In the history of every organization or movement there have been outstanding leaders. In the church there have been men and women of great faith and dedication. This is true of the Christian Endeavor movement. As members of Christian Endeavor you will want to know something about these leaders. They were people of devotion and dedication to Christ. They loved young people and worked for them.

We are going to meet a few of these folk as they are portrayed for us by members of the society. We will meet Dr. and Mrs. Frances E. Clark, Amos R. Wells, Dr. Daniel A. Poling, Arno Pagel, George Nelson, Dr. Ernest R. Bryan, Dr. Earle W. Gates, F. Rupert Gibson, and Carroll M. Wright.

Parade of Personalities

Narrator: Let us look at the birthplace of Christian Endeavor. On February 2, 1881, the first Christian Endeavor society was organized in the manse of the Williston Congregational Church in Portland, Maine, where Francis E. Clark was the minister. The manse was a tall three-story brick house. There was a spacious living room, a large kitchen, several bedrooms, and on the third floor we can find the minister's study. Our scene opens in the living room with Mr. and Mrs. Clark.

(Mrs. Clark stands toward the back of the stage and holds a bowl in her hands. She has a little smile on her face and looks dreamily away into the distance and then back at the bowl. Dr. Clark enters and looks at Mrs. Clark as she gazes into the distance as if dreaming and not noticing him as he enters.)

Dr. Clark: Are you dreaming, dear? Or, are you looking into the past?

Mrs. Clark: I guess I was both dreaming and looking into the past.

Dr. Clark: That isn't the bowl you used to have in the kitchen, is it?

Mrs. Clark: No, but it's much like the one I was using for cookie dough on February 2, 1881 when the young people came to the manse and you presented the constitution and the pledge to them!

Dr. Clark: And you said they wouldn't sign it and didn't think you could either.

Mrs. Clark: How wise you were! You didn't argue with me; you just went back up to the study. I read it over and over and I just had to sign it.

Dr. Clark: (chuckles): Yes, and that's when the cookies burned.

Mrs. Clark: That's right. But it was worth it to see more than fifty of them start the Christian Endeavor program on its way.

Dr. Clark: And what a way God has taken us. All around the world in most of the countries and islands young people have been won for Christ and trained for His church. And more to come!

Mrs. Clark: Thank God for using the Christian Endeavor society.

Dr. Clark: I am thankful for the wonderful leaders that God has provided for the Christian Endeavor movement. It is almost time for Daniel Poling to arrive. I see him coming now. *(He goes to the window.)*

Narrator: The scene fades and we now consider the new leader of the Christian Endeavor movement, Dr. Daniel A. Poling. Dr. Poling was the second World's Union president and succeeded Dr. Clark as president of the International Society of Christian Endeavor.

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Dr. Poling: My many experiences in Christian Endeavor have introduced me to many of its leaders across the years and around the world. Hello to you, Amos Wells.

Amos R. Wells: Hello, Dan. I have written a short history of your work for THE CHRISTIAN ENDEAVOR WORLD. Let me list some of your accomplishments. You were the field secretary for the Ohio Christian Endeavor Union and later for the Michigan Union. In 1913 you became the Christian Citizenship Superintendent and Associate President of the International Society. You became president of the International Society in 1925 and of the World's Union in 1927. Among your varied activities you have also served as editor of the CHRISTIAN HERALD magazine.

Dr. Poling: Now, Amos. You have not been idle yourself. No one else has written so brilliantly for Christian Endeavor. Your writings are timeless.

Amos R. Wells: Thank you, Dan. I have to get this copy to the printer.

Dr. Poling: The basic textbook of Christian Endeavor was written by Amos R. Wells. Take a look at *Christian Endeavor Essentials* and see how up-to-date it still is. In 1955 a plaque was placed in the Christian Endeavor Headquarters building in Columbus in memory of the work done by Amos R. Wells. He was associated with Christian Endeavor for 42 years through THE CHRISTIAN ENDEAVOR WORLD. Most of the time he was editor-in-chief. He also found time to write 92 books. *(The doorbell rings and Carroll Wright enters.)*

Dr. Poling: Come on in, Carroll Wright. I have been dreaming of the old days. Do you recall the hours of planning and work that went into the work of Christian Endeavor conventions and activities?

Carroll Wright: How could I forget? We have worked together on almost every committee in the movement.

Dr. Poling: Yes, you have worked as full-time employee as well as a voluntary worker. And you are now serving as a member of the Finance Committee of the International Society of Christian Endeavor.

Carroll Wright: That's right, Dan. You haven't retired either. You are the Honorary President for life of the World's Christian Endeavor Union and a member of the Executive Committee of the International Society of Christian Endeavor.

Dr. Poling: Well, I have done a lot of traveling over the years.

Carroll Wright: About how far have you traveled?

Dr. Poling: As of 1963 I had traveled well over two million air miles. Carroll, I am thinking now about the third president of the International Society.

Carroll Wright: Ernest Bryan?

Dr. Poling: Yes. He was president of a county union in New York State at the age of sixteen. He was a modest fellow with a sheaf of earned and honorary degrees, but he never spoke of them.

Carroll Wright: He certainly was a great speaker at the eleventh World's Union Convention in London in 1950.

Dr. Poling: He was so versatile. He was an ordained minister and a Lieutenant Commander in the United States Naval Reserve. His untimely death in 1954 was a great loss to Christian Endeavor. *(Enter Dr. Meadows and Arch J. McQuilkin.)*

Dr. Poling: Well, hello, Clyde Meadows and Arch McQuilkin. Here we have the present leaders of Christian Endeavor.

Dr. Meadows: Hello, Dr. Poling. I am very proud of this presidential chain which you handed on to me at the convention in Sydney, Australia, in 1962.

Arch McQuilkin: I have a presidential chain, too, which has been worn by the international presidents. Dr. Clark presented it to you, Dr. Poling, in 1927. I received the chain from Bishop Meadows in Washington, 1963. Bishop Meadows followed the late Dr. Earle W. Gates of Derby, New York, as president of the International Society of Christian Endeavor.

Dr. Meadows: Yes, Earle Gates was a prince and a great man in his ministry as pastor of the First Church of Evans for over 25 years.

Dr. Poling: The memory of him remains with me as one of the choicest of all my Christian Endeavor years.

Arch McQuilkin: While he was president of the International Society, he set a high spiritual standard of achievement.

Dr. Poling: Forgive me for reminiscing, but another person comes to mind from the Australian convention. George H. Nelson has been a strong arm of Christian Endeavor on that continent.

Arch McQuilkin: Mr. Nelson visited the United States last summer and spoke at the Christian Endeavor Day observance at the New York World's Fair.

Dr. Meadows: Mr. Nelson is now a retired banker in Sydney, and he has been a lay Methodist preacher for many years. He has held numerous Christian Endeavor offices and is a vice-president of the World's Union.

Dr. Poling: Clyde, there is another current leader with a deep interest in the cause of Christ and His church. We were all thrilled by the leadership of Arno Pagel at the World's Convention in Germany in 1958.

Dr. Meadows: Yes, I have worked with Mr. Pagel. He is the full-time president of the German Christian Endeavor Union. They have a staff of employed workers who do amazing things with meetings, revivals, and evangelistic programs.

Dr. Poling: You know he was studying just at the time of the rise of Hitler and served in the army in the forties. He became a part of Christian Endeavor at the invitation of Otto Kaiser, who was president at that time.

Carroll Wright: Arno Pagel is the author of a number of books and pamphlets as well as the editor of three magazines. Christian Endeavor is very successful in Germany.

Arch McQuilkin: I am looking forward to the World's Union Convention to be held in Ireland in 1966. F. Rupert Gibson is program chairman for this convention which will be in Belfast.

Dr. Poling: I am glad that he is serving as chairman of the Program Committee. He is the superintendent of the Irish Mission of the Presbyterian Church. He is a past president of the Irish Christian Endeavor Union.

Dr. Poling: Well, this has certainly been wonderful recounting some of the leaders God has raised up in the Christian Endeavor movement. I see by my watch that my plane for the Orient will be leaving soon. As we depart let us repeat together the Christian Endeavor Benediction.

All: May the Lord watch between me and thee, while we are absent from one another; this we ask in Jesus' name. Amen.

Narrator: You have seen a glimpse of the men who have given of their lives, talents, and energies for the cause of Christian Endeavor. What a challenge this is to youth to continue in their service for Christ and the Church. The history of Christian Endeavor is continuing to be written by dedicated young people like you; perhaps a future international president is a member of this society.

Daily Bible Readings

M. Feb. 1 Isaiah Has a Message Isaiah 6:1-8
T. Feb. 2 God Speaks to Jeremiah Jeremiah 7:1-7
W. Feb. 3 Hosea Cries, "Return" Hosea 3:1-5
T. Feb. 4 Micah's Pattern for Life Micah 6:1-8
F. Feb. 5 Amos Warns Against Excuses Amos 8:1-10
S. Feb. 6 God's Message to Man Hebrews 1:1-6
Sun. Feb. 7—Topic: Messages from Christian Endeavor Personalities Hebrews 11:4-10 (Christian Endeavor Day)

Comments by Elwood Dunn, general secretary of the Michigan Christian Endeavor Union and extension representative of the International Society of Christian Endeavor

Topic 1 in a Unit: Justice and Liberty for All

All for Justice and Liberty

(Race Relations Sunday)

II Corinthians 3:8-18

Advertising the Meeting

A poster could be made with the Statue of Liberty in the center. Across the picture should be the caption "With Liberty and Justice for All." Or another motif could be newspaper pictures and headlines which show the struggles of the underprivileged for liberty and justice. The race struggle should be easily portrayed on such a poster. Around this motif you should include the same information as suggested for the first poster.

Introduction

This is the first of two topics giving consideration to ways in which young people can work for the elimination of injustice. The first topic is a paraphrase of a statement from the pledge of allegiance to the American flag—"With Liberty and Justice for All." It centers attention upon the responsibility for injustice.

This is Race Relations Sunday. There has probably been no time in the history of man that the controversy over race has become so sharpened and explosive. It enters into the demand for freedom and independence on the part of many underprivileged nations. Many of the newer nations have found that even "freedom" may have its agonies. Utopia does not come through political and economic independence.

What does liberty and justice for all mean? Does it mean that all will have equal possessions, talents, education, status, etc.? Does it mean that every person can do as he or she pleases? Does it mean that one can have everything he or she wants when the person wants it? If so, does it mean that we believe that the emotionally immature person is the ideal person? Who is it that guarantees liberty and justice for all? In other words, who is responsible for bringing more freedom and justice to mankind?

Suggested Program

Announcements
Call to Worship: Hebrews 4:14-16
Hymn: *In Christ There Is No East or West*
Scripture Reading: II Corinthians 3:8-18
Hymn: *Spirit of God, Descend upon My Heart*
Prayer
Presentation of the Topic
Benediction

Some Non-Christian Answers

There have been and are those who say that the answers to these questions are outside of man himself. There are varied views which place the responsibility for man's condition outside of man himself. Each of these is derived from a particular "world view" or schema which is necessary for meaning or understanding. Let us look at some of these.

One is *the naturalistic view.* From this viewpoint nature is the whole, beyond which there is nothing. Any particular event such as an event in man's life is due to the fact of its being a part of the whole of nature. There can be no choice on man's part; thus, there is so such thing as ethical behavior. There are many who hold such a basic view although they do not usually carry its premises out to their logical conclusion. Its groundwork is usually that of an either/or choice, i.e., man is either free or determined. Since he is not entirely free, then he must be entirely determined. Such a strict deterministic view of man is the result of expanding a limited method into limitless dogma. The scientific method is a very good method for arriving at truth about the observable, uniform, and mechanical world. But it can never arrive at truth about the essentially personal and ethical behavior, since these are not subject to observation and measurement.

A second view which places the responsibility outside of man is that which we may call *the socialistic.* There are two aspects of this view which are related. The first is that from such a viewpoint man is determined by his social environment. The classical psychologists such as Freud and Adler laid great stress upon the environment of the person in the first few years of the child's life. And there is a great deal of truth to any theory that places stress upon the early interpersonal environment. However, to hold that such can never be modified or be given a different meaning to the person is really to deny any possibility of therapy for the maladjusted. It is important to stress that just as heredity is *a* factor in the naturalistic view, environment, though another factor, is not the sole element in the determination of what a person is or does.

A third view which may place the responsibility outside of man is a *religious* one. Among many ancient peoples such as Canaanites, Egyptians, and Greeks, man's conflicts and problems were the result of the conflict among the gods. These gods were supposed to be much like men in that they hated as well as loved; they cheated and lied, but they were more powerful than men. Therefore, men would do many things to appease them and get them to do man's will. It was at this point that the God of the Old Testament was much different than the gods of the nations. He stood "beyond man." He was a holy and righteous God. He told man what was expected of him. Man was to bring himself to do God's will because God created man for fellowship with Himself. This was the highest goal for which man could live.

There may be those today who have a basically pagan concept of God. From this viewpoint we "use" God to get things. Things become the end, and not fellowship with God. God and His will are warped around human desires and prejudices, and man does not come in humility and ask God to help to understand and to love.

In contradistinction to the view that places the responsibility for human experiences outside of man, there is the

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view that places the responsibility for his fortunes entirely within him. The concept that man is responsible for his own behavior is necessary for any foundation for ethics and even law. Any system of ethics entails three things: (1) some standard which describes right and wrong acts, (2) the ability of a person to choose and perform the right, and (3) a penalty imposed on the person committing a wrong act. If a person would have no ability to choose, there would be no ground for an ethical system. In such a case the words "right" and "wrong" would have no meaning. Likewise, any law presumes that the person is capable of understanding and performing that which is demanded. Otherwise such a law would indeed be unjust.

Even though man is responsible for his own behavior, it is only within limits. Man sooner or later must realize that there are many things over which he has little or no control. People often live under the load of a "false guilt," because they feel guilty about things for which they had no genuine responsibility. Responsibility means the ability to do something which will alter the situation.

Idealism is very necessary for growth and human progress, but sometimes it may blind us to the realties of actual life. Man will exalt himself to the place of God if he attempts to control everything and everybody.

The Christian Approach to Injustice and Bondage

At times "liberty and justice for all" is easily talked about and glamorized. But what do these things mean in actual life, and what can we do to actualize them in life? How does the Christian message come to bear upon them? What do we mean by liberty and justice for all? There are many things which might be meant by the expression.

First, we might mean a situation in which all people might have everything that they want when they want it. But is this really the good life? Does man's life consist of possession of things? Man's deepest need is not satisfied by possession of things. He wants to belong to someone. He wants to love and be loved. Much of the modern confusion over justice and liberty is due to a wrong understanding of what the "good life" really is. Are the underprivileged those who do not have "things"? Or are they those who are not loved?

Questions for Discussion

1. What do you think that the phrase "liberty and justice for all" means?

2. In what way or ways do you think that all men should be equal? In what ways are they not?

3. Where do you think the responsibility for injustice lies? Discuss the various possibilities.

4. Do you think that "telling" people to put away injustice is an effective method of getting justice?

5. How do you think that an individual Christian may help in actualizing liberty and justice for all?

If the "good life" is having everything that one wants when he wants it, then the good life turns out to be the emotionally immature life. Is this what we really mean? If on the other hand the good life is the life of love, what do we mean by this? There is a great deal of confusion about what is meant by love. Some may mean a sort of a technique connected with sex gratification. Others may mean a sentimentality that is blind to the faults of others. Or parents may feel that to love their children is to indulge them to the point of almost no discipline. The New Testament actually used three word symbols for our word "love." These were *eros,* which was self-love; *phileo,* which was brotherly love; and *agape,* which may be said to be divine love. In self-love there is the element of wanting to receive love. In brotherly love there is the exchange of love. But in *agape,* there is self-giving; there is the giving of love.

A second meaning of liberty and justice for all is that of equality in everything. Certainly it would seem unfair that some people should have a great abundance while others are dying for lack of bread. It likewise seems unfair that one person can make $50,000 per year while others must work at hard physical labor for $50 per week. On the other hand, to want complete equality among people is to create Huxley's "Brave New World" with no individuality or differences. We know that people differ in capabilities, interests, and initiative. Do we propose that those of greater capabilities and initiative have no reward for their effort and responsibility?

Or we may mean that liberty and justice for all is that every person shall be free to develop the capabilities and powers within him to their maximum and that each person has a right to have certain basic needs fulfilled. These would not only include physical needs but certain social needs. It would mean opportunity to exercise a full stewardship of the potentialities that God has placed within man. This view would have certain implications as far as race relations or any other relations are concerned. First, it implies that every man is a creation of God as a unique individual. If man is a creation of God, then he should be treated with dignity and not as chattel. Respect for other human beings can really never be legislated. Legislation can curb certain outward acts, but it can never change attitudes.

A second implication of the Christian view is that if a person loves his fellow man he will do everything in his power to help him to develop the powers that are within him. This does not mean that doing everything would be to minimize what such a person does for himself. Often the most helpful things would be acceptance, encouragement, and vision.

A third implication is that because of his love a Christian will exercise his citizenship in government to see that liberty for development is maximized. He will take care to examine every question to be certain that he does not coerce others under the guise of liberty. It is only where the spirit of the Lord is that there is genuine freedom.

Daily Bible Readings

M. Feb. 8 The Lord Blesses the Just
Proverbs 3:20-35

T. Feb. 9 The Path of Shining Light
Proverbs 4:14-22

W. Feb. 10 The Days of Judgment and Justice
Jeremiah 23:5-8

T. Feb. 11 Liberty for the Bruised
Luke 4:16-21

F. Feb. 12 Take Heed of Your Liberty
I Corinthians 8:8-13

S. Feb. 13 Glorious Liberty in Christ
Romans 8:16-21

Sun. Feb. 14—Topic: All for Justice and Liberty
II Corinthians 3:8-18
(Race Relations Sunday)

Comments by Dr. Lawrence M. Bixler, professor of Bible and Christian Education at Northwest Christian College, Eugene, Oregon

Hymns listed in program outlines in THE CHRISTIAN ENDEAVOR WORLD have been selected from the new CHRISTIAN ENDEAVOR SONGS. This book, with an attractive orange and black krome-kote cover, contains 138 songs and hymns and 20 responsive Scripture readings for youth meetings. Available from International Society of Christian Endeavor, 1221 East Broad Street, Columbus, Ohio 43216. Price: 60c each, $6 per dozen, $48 per hundred.

Topic 2 in a Unit: Justice and Liberty for All

"Endowed by Their Creator"

Genesis 1:26-31

Suggested Program

Call to Worship: Psalm 8:1-4
Prayer Hymn: *Dear Lord and Father of Mankind*
Prayer
Announcements
Hymn: *Where Cross the Crowded Ways*
Scripture Reading: Genesis 1:26-31
Topic Presentation
Benediction

Advertising the Meeting

Since this topic could bring about a discussion of many questions, prepare posters which pose questions such as: Are all men equal? What is meant by life, liberty, and pursuit of happiness? Does the Christian faith give assurance of these rights? What can church young people do about these rights?

In the background could be pictures such as the Statue of Liberty, a school scene, a work setting, a home, etc.

Preparation for the Meeting

This would be an excellent topic for a panel discussion. Panel leaders should be selected and given materials well in advance of the meeting. In fact, three or four weeks before the time of the meeting would not be too early. Periodic check should be made to see that leaders have resource materials and are making preparation for the presentation.

The topic itself implies certain elements of faith and fact. First, since the topic is meant to include the words "all men are created equal and are endowed by the creator," it affirms certain things about the *nature of man.*

1. One of two members of the panel could be assigned to discuss the topic of the nature of man. Is man a being whose life is strictly determined by casual forces? There are those who see him in this manner, particularly the behavioristic psychologists. Every action of man has been due to a cause or causes. Strictly applied, such a view denies any freedom of man.

Others may see him as a product of social forces. Man is nothing more or less than his environment has made him. Few would deny that the social environment does influence man. But is there no possibility of using above one's social background?

How does the Christian view of man differ from others? Some resources for materials are:

Brunner, Emil. *Man in Revolt: A Christian Anthropology.* Philadelphia: The Westminster Press, 1947.

Buber, Martin. *Between Man and Man.* Boston: Beacon Press, 1955.

[1] Calhoun, Robert L. *What Is Man?* New York: Association Press, 1940.

[1] Doniger, Simon. *The Nature of Man.* New York: Harper and Bros., 1962.

[*] Gable, Lee J. *An Encyclopedia for Church Group Leaders.* New York: Association Press, 1959. "What Is Man?" pp. 60-70.

King, Martin Luther. *The Measure of a Man.* Philadelphia: Christian Education Press, 1959.

Krutch, J. W. *The Measure of Man.* New York: The Bobbs-Merrill Co., 1954.

Mascall, Eric L. *The Importance of Being Human.* New York: Columbia University Press, 1958.

May, Rollo. *Man's Search for Himself.* New York: W. W. Norton and Co.

[1] Robertson, Edwin H. *Man's Estimate of Himself.* Richmond, Va.: The John Knox Press, 1958.

Thielucke, Helmut. *Man in God's World.* New York: Harper and Row, 1962.

[1] Tournier, Paul. *The Seasons of Life.* Translated by John Gilmour. Richmond, Va.: The John Knox Press, 1963. [*] Especially Chapter III, Christianity: Freedom or Bondage? and Chapter IV, Fulfillment.

[1] Ungersma, A. J. *The Search for Meaning.* Philadelphia: The Westminster Press, 1961.

————. *What is the Nature of Man?* Philadelphia: Christian Education Press, 1959.

[1] Wicks, Robert 9. *What Is Man?* New York: Chas. Scribner's Sons, 1947.

Wright, John S. *Man in Process of Time.* Grand Rapids, Mich.: Wm. B. Eerdman's Pub. Co., 1956.

A rather extensive list has been given so that at least some resource materials can be found. The materials marked [*] are probably the most concise and popular treatment. The materials marked [1] are concise but somewhat more profound. Others are listed if there is some genuine interest in this subject.

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To secure the needed books inquire in your own church libraries. Or your minister may have some of these in his own personal library. You could also inquire of other churches and ministers in your community. They may be available in the public libraries or college or junior college libraries in your vicinity.

2. A second implication in the topic is that of *equality.* Have a second member of the panel or even a couple of members explore this matter. Are people equal in every way? In abilities? In social background? Does the Bible assume that man is equal in all these ways? Consider Matthew 25:14-30; Romans 15:1; I Corinthians 12:4-11. If we are not equal in the abilities that we have, how can there be equal opportunity to life, liberty, and the pursuit of happiness? Consider I Corinthians 12:14—13:13. What is meant by the right of life? Read Luke 12:13-33. What does this say about life?

What is meant by liberty? Is man free with respect to everything? Are all equally free? The clamor for racial equality is a demand for independence and freedom.

3. A third implication as seen in our present situation is that of the *equality of races.* A third member of the panel could lead a discussion on what the slogan "all men are created equal and are endowed by their creator with certain inalienable rights" means when applied to the race question.

What is meant by "race"? When one becomes a Christian does race and nationality disappear completely? Or do these have a different meaning? A very good brief treatment of the race question in a Christian perspective is found in Maston, T.B. *Christianity and World Issues.* New York: The Macmillan Company, 1957.

Other helpful sources are:

Ahman, Matthew (ed.) *Race: Challenge to Religion.* Chicago: Henry Regnery Co., 1963.

Alpenfels, Ethel. *Sense and Nonsense About Race.* New York: Friendship Press, 1946.

Graham, Lorenz B. *South Town.* Chicago: Follet Publishing Co., 1958.

Harris, Richard. *Independence and After; Revolution in Underdeveloped Countries.* London: Oxford University Press, 1962.

Haseldon, Kyle. *The Racial Problem in Christian Perspective.* New York: Harper & Brothers, 1959.

Mays, Benjamin, *Seeking to Be Christian in Race Relations.* New York: Friendship Press, 1957.

There is no subject which will arouse people's fear, animosities, prejudices, or loyalties more than the subject of race. Ordinarily we think of race as meaning a group of persons possessing certain common physical characteristics which are largely determined by heredity. The fine line of distinction may be difficult in some particular cases. But this is true of many abstract classes which are created for descriptive purposes.

Some distinguish very clearly between "race" and "racism." Racism is the doctrine and feeling that one race is by inheritance inferior to another. The degree of inferiority assigned to the particular race may extend to the degree that its humanity could be questioned. In racism the inferiority is never due to other than hereditary causes.

The problem of racial tension is one of the most universal and acute problems of modern man. From a historical perspective, it probably began in the latter part of the fifteenth century with the discovery of America and the opening up of new trade routes to India and Africa. The subsequent slave trade and Industrial Revolution all contributed to the problem. The Civil War (or War between the States as it was called in the South) was fought because of a rising tide of dissatisfaction concerning slavery. For a period of time tensions seemed to ebb with the concept of "equal but separate" opportunities before the law. But in the past two decades the tensions have been aroused to an all-time high.

Some may feel that everything was all right until a few "radicals" stirred up the masses. Such persons feel that the way to deal with the problem is to deal with the "rabble rousers." This can be seen in some of the action taken by authorities in some Southern states and elsewhere.

Others may feel that the answer is to be found in law. The Supreme Court has made certain rulings concerning integration of schools, public facilities, etc. Do you think that this has decreased tension? Do you think that it has really changed attitudes? Do you think legal action is a failure if there may be a temporary increase in tension or prejudice?

There may be others who feel that education is the answer. Those who put forth this solution affirm that the reason that the Negro may be a problem is that he has never had opportunity to learn. Also they feel that persons of all races should be taught to look upon other persons as primarily human beings, and not to stress racial differences.

There are still others who look to religion as the answer to the problem of race. And yet there are those who charge that the churches have accepted the *status quo* and are actually promoting racial discrimination rather than equality. Do you feel that this is the case? What can we as Christians do about it? What can you do about it?

The Christian must face every problem from the vantage point of God's will and purpose and in Christian love for His fellow men. Fundamental to all the teaching of the Bible is genuine respect for one's brother as God's creation. Not to love a brother means that we cannot love God. Christians will allow their love for God to show itself toward others.

Alternate Ideas for the Meeting

Perhaps you could get a colored person to speak to your group. This would be an opportunity to see how he or she feels about the matter of race relations. Perhaps he or she could be asked to participate on the panel. *(Colored groups might ask a white person to speak.)*

Or perhaps some of the questions considered in the development above could be raised for the group as a whole to discuss.

Why not have an "international dinner" before your meeting? If there are Christians of other races in your community, you could invite some of them to attend. Sing some songs used in other lands. Use food which would be in keeping with the theme. Decorations using the flags of other nations would be in order. This could work up a lot of enthusiasm in a topic that sometimes is allowed to be distant or uninteresting.

Daily Bible Readings

M. Feb. 15	The Similitude of God	Ephesians 3:1-10
T. Feb. 16	In the Likeness of God	Genesis 5:1-5
W. Feb. 17	Man Is Valuable	Genesis 9:1-7
T. Feb. 18	What Is Man?	Psalm 8:1-4
F. Feb. 19	A Little Lower Than the Angels	Psalm 8:5-9
S. Feb. 20	Crowned with Glory	Hebrews 2:6-12
Sun. Feb. 21—Topic: "Endowed by Their Creator"		**Genesis 1:26-31**

Comments by Dr. Lawrence M. Bixler, professor of Bible and Christian Education at Northwest Christian College, Eugene, Oregon

Topic 1 in a Unit: Home Missions

This unit is presented in connection with the 1964-65 home missions theme being used by 28 denominations, "Spanish Americans." A free folder describing Friendship Press materials is available upon request.

"Vaya Con Dios"

Matthew 28:16-20

Suggested Program

Pre-Prayer Service
Call to Worship: Micah 4:1-7
Opening Hymn: *I Will Sing the Wondrous Story*
Prayer
Song Service: *Jesus Calls Us; Then Jesus Came; Lord, Speak to Me, That I May Speak*
Announcements and Offering
Solo: *O Zion, Haste*
Leader's Introduction
Topic Presentation
Closing Hymn: *Where Cross the Crowded Ways*
Benediction

To the Leader

This topic can be a tremendous challenge to your group or a shallow irrelevancy. Unless you make diligent preparation, the latter result is likely. Your manner of presentation must be tailored to the situation and location of your own church. In some places young people may be very much aware of the problems raised, but may not be accustomed to approaching them objectively. In other areas the problem itself may seem far away and remote. It is up to you to make it a matter for your young people's consciences.

If there are adults in your community or church who have first-hand experience in dealing with the problems to be discussed, use them as resource persons. Many denominations can supply material about their own work in this field. The following publications will be useful: *This Is the Migrant,* Louisa Shotwell; *Death of a Myth,* Kyle Haselden; *The Dark Valley,* Louisa Shotwell; (drama of Anglo-Spanish community conflict); and *Focus: Spanish Americans,* Mae Hurley Ashworth (set of fifteen pictures illustrating Spanish American problems, accompanied by discussion text). These are Friendship Press publications, available from the International Society of Christian Endeavor. *They Too, Need Christ* is a forty-minute black and white film available for rental from Family Films. It tells the story of a church's efforts to aid the family of a deported Spanish American alien.

Leader's Introduction

The sound of the title for tonight's meeting may bring to mind many things: tropical midnight skies, soft music, swaying palms, a carefree existence south of the border in a never-never land of enchantment and ease. But that is not our purpose. "Vaya Con Dios *(Go with God)* is used to stimulate our thoughts and concern about Spanish Americans and their place in the religious life of contemporary North America. It is possible that a pious "Go with God" can be equated with Marie Antoinette's "Let them eat cake" or the Biblically-condemned "Be thou filled," a mockery because of unconcern and indifference to some of today's most pressing social and religious problems. To stimulate a true concern is the purpose of our discussion.

Talks on the Topic

The Oldest Americans

The peopling of North America is a story of the coming of strangers beginning in ancient times with the ancestors of the American Indians. Next to their culture in age is that brought from Spain. Spanish culture entered the continent a full century before that from other European countries. Soon after Christopher Columbus' voyages, Cuba received the first European immigrants. Ponce de Léon became governor of Puerto Rico in 1508. Spanish culture soon dominated the less vigorous cultures of the island groups, but in Mexico the Spaniards discovered a culture equal in many ways to their own. The Aztecs had an architecture, an accurate calendar, a zero-including system of mathematics, a military development, and an empire. As has often been the case, the conquerors imposed much of their culture on the conquered land, but themselves underwent a transformation. The resulting Indian-Spanish culture and people retain characteristics of both strains of their ancestry.

It is an oversimplification to say that the English colonists came to America for God, the Spanish for gold. The Spanish set up an ecclesiastical structure soon after their conquests, and missionaries were dispatched to convert the Indians. These early missionaries generally dealt mercifully with the Indians, risking their own lives to impart Christian teachings to them. By the end of three centuries of Spanish colonization, the religion of the Spanish American masses was a mixture of Christianity and Indian superstition and primitive customs. The church came at last to despoil rather than serve the people. Many rejected the church openly; some owed allegiance to it in name only; others practiced a religion sometimes Catholic, sometimes pagan.

Movement to the North

After the conquest of central Mexico, the Spaniards pushed their territorial claims through all of what is now the southwestern United States. The first part of Spanish

America to be absorbed by the United States was West Florida, acquired in 1810. By the time of the Gadsen Purchase of 1853, the United States had acquired by purchase, by annexation, or by military conquest over half of the territory once part of Mexico. The Spanish Americans living in these areas did not come to the United States; the United States came to them. Some of their descendants have achieved positions of power and influence in these areas today.

After 1850 political and economic unrest in Mexico and a need for cheap labor in the United States brought about an influx of immigrants from Mexico. This movement reached its crest in the period of 1909-1929, when perhaps ten per cent of the population of Mexico, a million persons, went to the United States.

Movement to the Mainland

Puerto Rico was acquired by the United States in 1899 after the defeat of Spain. Its people were granted United States citizenship in 1917. When they come to the mainland they are not immigrants, although they may be handicapped by language, color, and a Spanish flavor to their customs. Puerto Ricans began coming to the mainland in large numbers after World War II. They employ air transportation, and in order to maintain a tie with the island they usually remain near the port of entry, New York or Chicago. In 1953 nearly 70,000 came. With the progress made in Puerto Rico under "Operation Bootstrap," this number has now lessened to about 11,000 a year.

Since the setting up of the Castro government in Cuba, a large number of Cubans have fled to the United States, most of them remaining in Florida. There are 170,000 Cuban refugees in the Miami area.

These groups now in the United States have certain things in common: the Spanish language, a culture influenced by Spain, physical traits distinguishable from Anglo-Americans, and a sense of group solidarity. They differ in national backgrounds, physical characteristics, the length of time they have been in the United States, in economic status, and in the extent to which they have mingled with and been affected by other cultures.

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Areas of Settlement

It has been estimated that there are five and one-half million Spanish Americans in the United States, the majority of them native born. They are roughly located as follows: Texas, 1.5 million; California, 1.4 million; New York, 900,000; New Mexico, 380,000; Florida, 270,000; Arizona, 260,000; other states, 700,000.

The Spanish Americans originally in the land remained generally in the areas they occupied before the United States took them over, the density of their population being greater as the nearness to Mexico is less. Newcomers from Mexico settled in these same areas.

Perhaps four million Spanish Americans live in the band stretching from San Francisco southeastward to the Gulf of Mexico at Brownsville, Texas. Sizable groups are in such cities as Chicago; Detroit; Kansas City, Missouri; New York and Miami. These groups tend to receive the lowest-paying jobs, the worst and most expensive housing, overcrowded and most expensive housand to be met by a hostile population which forces them into ghettos, in the same pattern which confronted other immigrant groups earlier, such as the Irish, Italians, Poles, Chinese, and Japanese.

Migrant Laborers and Braceros

About half a million people in the United States work as migrant laborers following the harvests thousands of miles each year. A majority of thees are Spanish Americans. Their average earnings each year are $900.

The migrants work picking cotton in Texas, fruit and vegetables in California, beets in Colorado, Montana, Nebraska and Kansas, fruit and vegetables in Michigan, Wisconsin, Minnesota, Washington, Louisiana, and Arkansas. Often they are exploited economically and transported across the country in dangerously overcrowded and unsafe trucks.

For many migrants home is the back of a truck, a tent, or a camp shack. Most migrant workers do not come under minimum wage and workmen's compensation laws. Their lack of resident status in any community often makes them ineligible for health and welfare services, or for voting. Children receive limited educational opportunity, often being put to work in the fields with their parents.

In 1951 an agreement for seasonal entrance of contract laborers for periods of a few months each year was reached between the United States and Mexican governments. The United States sought by this agreement to stop the illegal invasion of cheap labor across the border. Mexico sought to insure fair wages for its citizens. This program, coupled with stricter border controls, has slowed the flow of illegal immigrants. The program of contract labor brought into the United States 300,000 *braceros* ("strong-armed men") during 1961. The setting of a minimum wage for *braceros* has reduced the demand for them and has caused a doubling of the number of applications for citizenship.

Research Questions for Reports

(Be sure to assign these in advance)

1. What is the proportion of Spanish Americans in our community? What does our church do to try to meet the needs of local Spanish Americans?
2. What projects in this field are supported by our church and denomination?
3. What is the extent of the church's ministry to migrants?
4. What efforts are church agencies engaged in to serve Cuban and Puerto Rican newcomers to the mainland?

Questions for Discussion

1. Is our church aggressive in its attempts to win Spanish American members? If its success has been slight, what factors might account for this?
2. What opportunities for service are there for our Christian Endeavor society in this area?
3. What problems of young people are more difficult for Spanish Americans than for the general population?
4. What are some issues raised by the importation of foreign labor?

Conflict of Culture

A number of factors separate the Spanish American from the mainstream of American culture. Language is but one of the more obvious. Another is the attitude toward work. To the Anglo-American, work is a virtue, an end in itself. To the Spanish mind, work is not a virtue, but an honorable necessity. Whether this feeling is due to a Roman Catholic or Indian heritage, or the effect of a tropical climate, the result is that the Spanish American finds it hard to adapt to the driving pace and pressure of a work-centered civilization. This often causes him to be regarded as shiftless, a loafer, while he tends to regard Anglo-Americans as materialistic and soulless. Thus, each group tends to judge the other by a stereotyped image.

The Spanish American family is still a close-knit group dominated by the father. The mother remains in the home, and the daughters are closely chaperoned until marriage. This system is subjected to deep stresses when confronting a social system in which it is increasingly difficult to maintain such a family relationship. Tremendous tensions and conflicts develop between the generations as this system begins to disintegrate in a new environment.

The Spanish American generally experiences a rejection by the majority society, which is a humiliation to his sense of personal pride and may result in a resort to violence or other delinquency, or in a withdrawal. The Spanish American has not developed the strong leadership and strong organization which the United States Negro has, possibly because he has not had the Protestant church experience which provided the Negro with a vision and a means of leadership training.

Protestant churches have ministered to migrant workers since the 1920's. Much work to aid the Cuban refugees has been done by church organizations. But responsibility for social welfare needs of the Spanish American is too large a job for churches; action by governmental agencies on a local, state, or national level will be necessary to tighten enforcement of compulsory school attendance laws, lift the wage level of migrants, provide adequate health services, and to condemn tenement housing such as that forced on Puerto Ricans in New York.

Spanish Americans and the Gospel

The Protestant churches until quite recently have made only feeble attempts to evangelize Spanish Americans, sometimes out of the belief that Spanish culture and Roman Catholicism have an innate affinity which Protestantism should not attempt to alienate. It has been forgotten that the Protestant Reformation made such an appeal to the Spanish mind that it was crushed with uncommon ferocity in the Spanish Inquisition. The Spanish church then experienced none of the reforms brought about in other countries by the pressure of the Reformation. The New World fell under that part of Roman Catholicism which was most reactionary. A result has been that only about ten per cent of all Latin Americans are practicing Roman Catholics. In the short time that Protestant missions have operated with any degree of freedom in South America, Protestantism has grown to include four per cent of the population, a doubling in the past decade.

Protestants in general seem ignorant of the appeal of Protestantism to Spanish-speaking people, ignorant of the unchurched among this group, ignorant of the socio-economic and spiritual needs of this group, and indifferent to Protestantism's obligations and opportunities. The Roman Catholic Church admits it is reaching effectively only ten per cent of the Spanish-speaking people of the Southwest. Seventy-five per cent of Puerto Ricans in the United States attend no church. It is estimated that four million of the Spanish Americans in the United States are detached from any church.

If in the first century Christians had not heeded Jesus' admonition to go to the "uttermost parts of the earth," if Peter had never perceived that God is no respecter of persons, if Paul had refused to the call to "come over into Macedonia," the gospel of Christ might not have spread beyond the land where it was first proclaimed. If the modern church ignores the challenge of millions of souls within its shadow who have never known Christ, our failure will be a terrible one.

Daily Bible Readings

M. Feb. 22 Pharaoh Honors a Foreigner
Genesis 41:37-46

T. Feb. 23 Mahlon and Chilion Marry Foreigners
Ruth 1:1-5

W. Feb. 24 God Has Compassion on a Foreign Nation
Jonah 4:1-11

T. Feb. 25 Jesus Visits with a Samaritan
John 4:1-10

F. Feb. 26 All Nations Hear the Gospel
Acts 2:5-21

S. Feb. 27 Paul Desires to Go to Spain
Romans 15:24-33

Sun. Feb. 28—Topic: "Vaya Con Dios"
Matthew 28:16-20

Comments by Mr. Charles C. Meek of Arcadia, Texas, president of the Texas Christian Endeavor Union

Topics and Helps

FOR YOUNG ADULTS AND ADULTS

Topic Summaries for February

Prepared by the Adult Work Committee

The Adult Work Committee which prepared these summaries included Timothy J. Kribs, chairman; Rev. R. P. Carter, Wanna Sell, and Mrs. Roger D. Vander Kolk.

Christian Endeavor (two topics)

Note: The first topic in this series appeared in the December 1964 issue.

2. Adult Responsibility

Ecclesiastes 4:9-12; I John 1:2-10

"Dad, come play with us; we need a referee." A privilege of being an adult is the responsibility of guiding the young. A privilege of being in an Adult Christian Endeavor Society is the opportunity of setting an example for the other groups in the church. The lambs of the church need strong sheep. The lambs observe the sheep of the church and learn their values. The lambs accept the truths that the sheep accept. Can the adults, by example, lead the youth into activities of fellowship which are necessary to Christian growth? How many worthwhile activities can your adult group engage in which will leave lasting impressions on the youth? Can you make their Christian Endeavor experience more meaningful than yours was?

Interpersonal Relationships (two topics)

1. "These My Brethren"

Matthew 25:31-46; Acts 8:4-13,26-39; I John 4:19-21

Christians have a responsibility to share the love of Christ with their fellowmen. The teachings of Jesus state clearly that salvation involves us in loving relationships with others no matter what their race or condition in life. Christ Jesus died for *all* men and we dare not exclude certain groups because we feel the Good News of Jesus is too good for them. We witness for Christ through our relations with others. There is nothing so powerful as a life lived according to the pattern of God's revelation in His Word. Philip, in Acts 8, witnessed to foreigners both in Samaria and on the road to Gaza. His relations in Samaria were with large groups, but he also was willing to witness to one individual.

. Potential Christians

Romans 5:1-11; Philippians 1:12-14, 4:21,22

It is amazing how many people we have contact with every day. Since every person is either a Christian or a potential Christian, we each have numerous opportunities daily to witness for Christ. Christ died upon the Cross for all men; of this we are witnesses. We can witness to others by our example along with our vocal witness. Why is it imperative that our spoken witness and our example be consistently Christian? What happens to our witness to others if we are not consistent in our Christian living? Paul speaks of saints in Caesar's household and among the guards. Paul was a witness for Christ to others even in prison. Discuss ways in which the light of the love of Christ may shine forth through us to all men.

Overcoming Communism (three topics)

1. An Informed Informer

Mark 13:21-23; Proverbs 1:1-9

Communism is a topic familiar to us all; yet it is misunderstood. In this unit of three topics, begin the initial meeting with an educational emphasis. Possibly an outside authority could be brought in to discuss the philosophy and mechanics of Communism. Each of us has the responsibility as a citizen of the free world to familiarize ourselves with possible threats to our freedom. There are many misconceptions about Communism. We owe it to ourselves to be an informed people on this important subject. We owe it to our nation to be able to talk intelligently about the threats to our freedom. How does this form of socialism conflict with the Christian view of God and man?

Note: The remaining topics in this series will appear in the February 1965 CHRISTIAN ENDEAVOR WORLD.

Reading for Results

FOR generations, people have been urged, "Read more." Lately there is a different emphasis—"Read more rapidly." But perhaps the advice that is most needed is "Read more *seriously*."

"Reading for results" begins with alertness. You will read not for the sake of reading but because you want to understand the writer's message, his state of mind, and profit by his observation. Not even the body should take it too easy; the slumped position in which some people read is self-defeating.

Keep your thoughts on a straight line; honor the writer with undivided attention. Glance back at preceding paragraphs to be sure you acquired their full meaning.

Rephrase the writer's meaning mentally as you read along. Use a dictionary to be sure of meaning. Make notes. Do not hesitate to record in your mind your disagreement with a writer's point of view. This silent debate or dialogue (1) helps with memorizing and (2) encourages wider reading by which you assemble facts from many sources.

B. H. D.

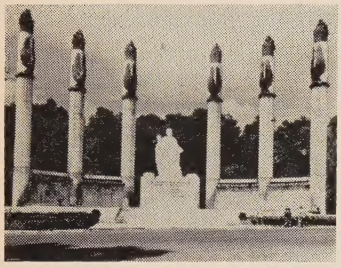
THESE TWO POSTERS, prepared by F. Argyle Stripp, New York State alumni, were used at the Western Regional Conference (see the report on Page 6). This is a fine way for adults to help remind current youthful Endeavorers what the Christian Endeavor movement stands for!

Temple of the Giant Jaguar
Tikel, Guatemala

A Beautiful Vacation Spot
Lake Atitlan, Guatemala

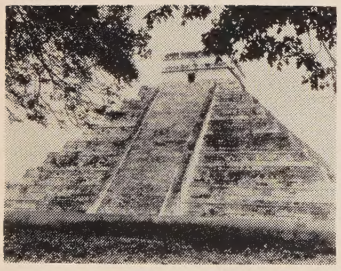
Shopping Day
Chichicastenango,
Guatemala

Palace of the Captains-General
Antigua, Guatemala

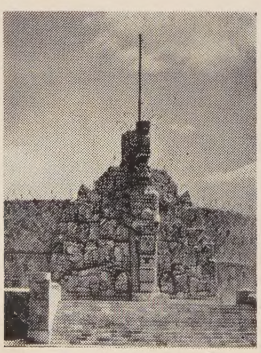


Monument to the Boy Heroes
Mexico City

Guadalupe Shrine
Mexico City



The Castle, Mayan Pyramid
Chichen Itza, Yucatan, Mexico



Fountain to Cuahtemoc
Merida City, Yucatan, Mexico

Tour Mexico and Guatemala

"south of the border"

with Christian Endeavor July 6-25, 1965

for a vacation with a purpose

Join Christian Endeavor's International Fellowship Tour — visit Dallas; Mexico City; Guatemala City, Chichicastenango, Lake Atitlan and Antigua in Guatemala; Merida, Chichen Itza, and Uzmal in Yucatan; the Island of Cozumel—and many other places in these lands of color and contrast.

Attend the great 48th International Christian Endeavor Convention in Dallas, Texas, July 6-10. See the Lone Star State.

The all-expense, personally conducted tour will begin July 6 in Dallas. On Sunday, July 11, the tour party will depart for Guatemala, Yucatan, and Mexico. The tour concludes in New Orleans on Sunday afternoon, July 25. The price—$810 at present published rates.

A deposit of $200 will reserve a place for you on this tour which promises to be one of the most romantic, glamorous, and inspiring tours ever conducted by the International Society.

For further information, write to Harold E. Westerhoff, Tour Director, International Society of Christian Endeavor, 1221 East Broad Street, Columbus, Ohio 43216.